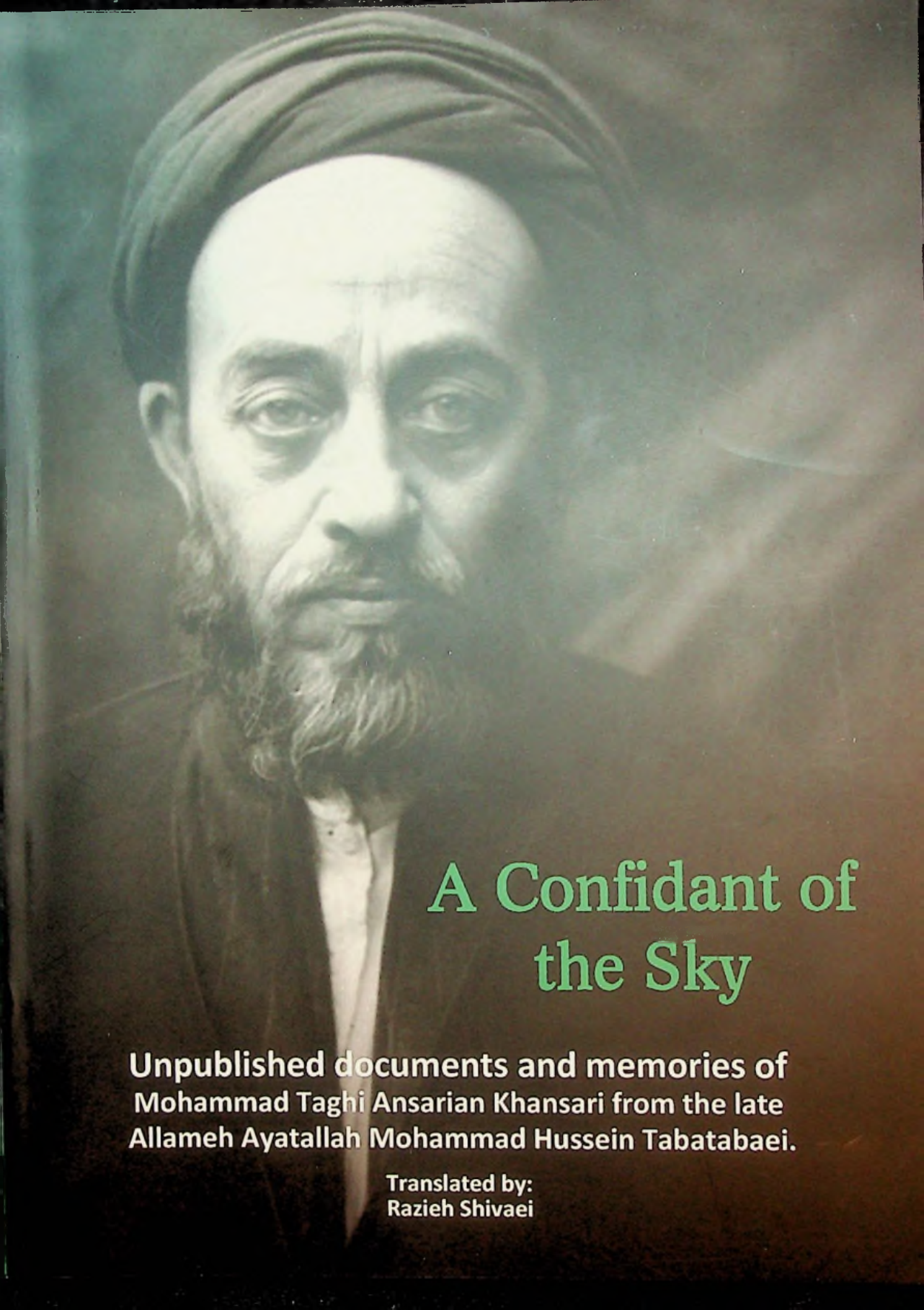

A Confidant of the Sky

Unpublished documents and memories of Mohammad Taghi Ansarian Khansari from the late Allameh Ayatallah Mohammad Hussein Tabatabaei.

Translated by:
Razieh Shivaei

آشنای آسمان

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بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

IN THE NAME OF ALLAH,
THE MOST BENEFICENT, THE MERCIFUL

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Introduction

My memories of the late Allameh Tabatabaei go back to the years before 1962 when that divine sage lived near Tekye Kholus and Yakhchal neighborhoods in Qom. Those years we lived near that neighborhood as well. Therefore, I could often see him in his way to the Holy Shrine of Fatimah Maa'sumah (SA), and sometimes I had the good fortune of visiting him in his house. Some other times, I notched up attending his classes, meetings of recitation of sufferings of the Prophet's (SA) Family as well as his meetings with legal Islamic authorities.

After the decease of that divine sage, when I retold my memories of him or those of other trustworthy people in friendly and religious meetings, they were really taken into consideration by audiences and I was often asked to publish my memories of Allameh Tabatabaei. I have always been too busy to write my memories of him; but during the recent years, I eventually managed to find a time for writing what I reminisced about Allameh Tabatabaei.

Undoubtedly, the number of books and articles written up to now about Allameh is so many that nobody thinks there are some unwritten and new memories of him. Reading the published books and articles about Allameh, I found that my memories of him would be new to some of dignitaries and Allameh's friends and admirers. Whenever I told them about my memories, they encouraged me to write and publish my memories because they would be historically, ethically and scholastically valuable. In addition, I learned a lot from that divine sage in his visits and meetings that I took part and in my servings to him. Such lessons to me were the foundation of my current cultural, religious and social career.

Great scholars of religion and science have talked a lot about that unique personality in the history of Shiism. Anyone who had been even a few minutes with Allameh became so deferential to that divine sage that plucked up the courage to talk about him and recall the memories he had of him. From the viewpoint of someone who had the good fortune of being with that special man for years, the most important and remarkable

quality bestowed to Allameh Tabatabaei by God was his attitude that the whole material world was worthless and inconsequential in his view and the only valuable and worthy thing in his eyes was Allah, the God Almighty. He had always been associated with God and accompanied by divine Prophets and the Infallible Imams (SA) in his heart and mind, as if he was overflowing with the sentence of Tawhid and Unity of the Divine Word in his exterior and interior. He seemed like an instance of the following statement in prayers:

«اللهّمَ إنّی أَسئَلُکَ، اِخباتَ المُخبِتین، وَاِخلاصَ المُوقِنین، وَمُرافَقَةَ الابرار و ...»

He was truly one of the righteous ones who were more known in the skies than in the earth; and anyone who had the good fortune to sit even one moment beside him would realize that that confidant of the sky was eager to leave the earth and join the heaven.

The current book is neither a scientific book nor a biography of that great man, but it is a collection of what I saw and heard about that outstanding religious scholar whose magnitude is still unknown due to unfair judgments and unclear minds.

Allameh's autobiography

An autobiography penned by a scholar himself, unfortunately not very common among religious scholars, is the most authentic and genuine document of his life. The only imperfection in such texts is leaving out explanations about their spiritual and mystical experiences as well as mentioning their high scientific status by the scholar himself since they prefer to remain unknown and maintain their purity of intention. It is a matter of courtesy to submit the most authenticated biography of that divine sage, his autobiography, to dear readers:

> "I was born in Tabriz, Iran. I come from a sciential lineage who have been known as scholars since many years ago. I lost my mother when I was five years old. After four years, I lost my father too when I was nine years old. Since childhood, I tasted the grief of orphanhood but thanks to the Almighty God, we did not have financial problems those years. The executor of my father's will looked after my little brother and me and behaved kindly, in an Islamic way, towards us. Although his wife took care of us, he hired a servant to help her.
>
> After some years, we went to school and a private tutor taught us Persian literature and other schoolbooks at home. At that time, there was no standard curriculum for primary schools, so that students were taught based on their own field of interest. Therefore, I selected lessons of the Holy Quran (that was taught before any other lesson), Saa'di's Bustan and Golestan, and some other lessons of ethics and history. After graduation from the first part of education, I started learning religious studies and Arabic language. After seven years, I learnt the books and texts that were taught in religious schools those days.

In order to complete my religious studies, I went to Najaf, Iraq. There, I attended different classes with some great teachers. For six years, I studied the principles of Islamic Jurisprudence besides the lessons of Shiite Jurisprudence with the great teachers, Sheikh Mohammad Hussein Isfahani and Ayatollah Nae'ini. Furthermore, I studied the science of Rijal (the biography of narrators) with the late Ayatollah Hojjat Kuhkamare'ei.

My professor in Islamic Philosophy was Sayyed Hussein Badkubeei, an Islamic scholar, who taught me the main references in Islamic philosophy like Sabzevari's poems, Asfar and Masha'er by Mollasadra, Shefaa' by Avicenna, Tamhidol Ghavae'ed by Ibn Tarkeh and Ethics by Ibn Maskuyeh.

My professor, Sayyed Hussein Badkuneei who was extremely fond of me, fully supervised my lessons and tried to fasten the roots of civility and courtesy in my manner. He also encouraged me to think analytically and rationally, so that I got used to that type of thinking. Afterwards, he recommended attending astronomy classes by Sayyed Abulghasem Khansari. Then, I studied high mathematics, spatial and plane geometry and logical algebra.

After a while, because of financial problems, I had to turn back to my hometown, Tabriz. I stayed there for about ten years. The darkest time in my life was when I engaged in farming instead of studying and thinking over my lessons just in order to earn money for my life. Throughout those years, poverty and indigence were darkening my soul and clouds of sorrow and regret were covering my heart. Since I was detached from my studying and school, I felt that I was wasting my life there. Eventually, I closed my eyes to the current situation of my life and left Tabriz for Qom.

As soon as I entered Qom, I felt relieved. As if I was released from a prison, I got rid of all that sorrow and regret at once. I am extremely thankful to the Benevolent God who listened and granted my prayer, and gave me the good fortune to be in the service of Islam and the Prophet's (SA) school by teaching and preparing a pious generation for the future of Islam to serve and expand it truly. I have lived in Qom, a holy city that is the Prophet's (SA) shrine, up to now.

Anyone may experience hard times in his/her lifetime in accordance with his/her specific situation. I was not exceptional, specially as I experienced orphanhood in my childhood and spent some years in distance with my friends. However, the Benevolent God has never forgotten me and not ever left me alone. He has always helped me out with His Holy Breathes and I feel that a hidden power absorbed me and removed all obstacles from my way.

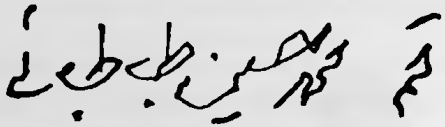
Learning grammar and syntax in Arabic language as a child, I could not find any fancy or desire in myself for education and studying. For four years, I did not know what to choose for studying. Unexpectedly, one day I found myself a new person with much of calmness and peace in my heart. Subsequently, I continued my education with full understanding and diligence. Since that time on, for seventeen years, I have never hesitated about my target and not ever shown lack of determination in studying and learning the knowledge. I have overlooked all joys and sorrows in my life and left everything and everyone out except for men of knowledge and science. I consider basic necessities sufficient and try to bequeath myself to teaching and training students in religious schools.

For many nights, I have stayed up studying and pondering upon my questions, especially in spring and autumn; and for

many of my questions, I have found good answers during my education. Before attending classes, I always study the source book to have no problem with the new lesson."

Mohammad Hussein Tabatabaei

Qom



1- A meeting between Allameh Tabatabaei and Allameh Mohammad Javad Moghnieh

When the late Allameh Sheikh Mohammad Javad Moghnieh came to Iran, he stayed there for a couple of months. During his residence in Qom, he stayed in "Darottablighe Eslami[1]" as a guest of the late Ayatollah Shariat-Madari. Throughout this time, I visited him for several times. One day, he told me: "I'd like to visit Allameh Tabatabaei."

I went back to Allame Tabatabaei while I was cheerful of Allameh Moghnieh's enthusiasm for this visit. I told Allameh Tabatabaei the story and he replied, "No! Mr. Ansarian! He is our guest; I must go to visit him." When Allameh Moghnieh found out what Allameh Tabatabaei said about their visit, he got astonished and overwhelmed and said in a mixture of Arabic and Persian: "Oh my God! He is very great..."

The next day, I saw Allameh Tabatabaei who was gently going towards Darottabligh. Those days, Allameh Moghnieh lived in the top floor of Darottabligh. I went off quickly to tell him that Allameh Tabatabaei was coming to his place. Allameh Moghnieh run down the stairs and rushed to welcome Allameh Tabatabaei. They hugged each other tightly and were extremely pleased of this visit. Then, I guided them into the building while weeping for joy.

That day, their meeting lasted for about two hours in a very friendly and affectionate atmosphere. Allameh Tabatabaei talked to Allameh Moghnieh very gently in Arabic with his sweet Turkish accent; and Allameh Moghnieh talked him back in native Arabic accent and very hastily since he was fairly enthusiastic about this meeting. During that time, I tried not to allow anyone to interrupt them, and I entered their room only a few times very quietly just to serve them and left the room then.

After the first meeting, they met each other several times more and had

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[1] - دار التبليغ اسلامی

scientific and exegetic discussions. I sometimes wept for joy when I saw how Allameh Moghnieh was eager to visit and talk to Allameh Tabatabaei; but at the same time, I sighed deeply as I thought how Allameh Tabatabaei is great in the eyes of Allameh Moghnieh but he is degraded and criticized in Iran by religious schools and students. I was sorry for Iranian students who did not try to learn from and take advantage of this treasure of knowledge.

I remember that after the decease of Allameh Tabatabaei, Allameh Moghnieh said, "Since I found Almizan, I have closed my library and the only book that I have always had on my studying desk has been Almizan exegesis."

2- Visiting Allameh Tabatabaei after his return from a trip to Mashhad

During summers and holidays, Allameh usually traveled to Mashhad. Besides taking a pilgrimage to the holy shrine of Imam Reza (SA), he used to visit religious scholars in Mashhad and other scholars who were staying in Mashhad at that time. For instance, Allameh always had a visit with Ayatollah Milani and usually recited his memories of such meetings. They also had a written correspondence whose letters are published in their biographies.

Once he had just returned from his trip to Mashhad and many people gathered in his house to welcome him. I was there too to visit and welcome him. From among the visitors, a man said, "Sir, I saw you in Mashhad while you were going to the holy shrine of Imam Reza (SA) when it was very crowded. Then, you stood in a busy place and started praying. Didn't you get bothered?" Everyone was waiting for Allameh's response. He raised his head gently while tears flowed down his eyes and said, "I was a crowder there too!"

This statement made a long story short and everyone understood the high position of a pilgrim to Imam Reza (SA). Allameh was actually proud of being among people, from any status or place, as pilgrims of the Infallible Imam (SA). That day, we learned a valuable lesson. Allameh had a very gentle soul that only those who were accustomed to him could realize that.

Unfortunately, that day I saw some men in that meeting who laughed at what Allameh said, as if they did not know anything about his spiritual experiences and did not even realize what mystical joy and pleasure is. Common people have always been so and understanding such spiritual and mystical moods is difficult to them. In the holy shrines, Allameh would become out of his senses and see himself nothing. According to him, "I was nothing and your love ascended me." I hope the God

Almighty grant us the good fortune of realizing such spiritual feelings.

3- Some miracles and astounding acts by Imam Reza (SA) reported by Allame Tabatabaei

After one of his trips to Mashhad, I went to his house to visit him. Allamch told people in his house what had happened in Mashhad to one of his friends:

> "An old friend of mine lives in top floor of the Mirza Jaa'far Religious School in the holy shrine of Imam Reza (SA) in Mashhad. One day, he asked me to set up regular appointments with each other to discuss on our lessons. Any time that I could I went to his room in that school, and every time that great religious scholar came out of his room to welcome me and then, at the end of our meeting, escorted me to the door.
>
> One day, I went to his room but he did not come out as usual. When I entered his room, I saw him lying down and his legs went completely black. I was shocked and asked him to visit a doctor. He refused my request. I insisted on my advice but he rejected again. 'So, what are you going to do with this?' I asked him. 'If I reach the holy sepulcher, I will be healed for sure and there would be no need to a doctor.' He replied.
>
> I did not leave him alone. After some days, when I was going towards his room in the school, I saw that he came out of his room to welcome me as usual. I looked at his leg, it was healthy and without blackness. I was really surprised and asked him weepingly, 'what happened?' 'As I said' He replied 'I tried to reach the holy sepulcher with much difficulty. Then, I made a desperate appeal to Imam (SA) and, thank God, I was healed."

Allameh reported this event so enthusiastically and spiritually that all audiences shed into tears. Allameh had many of such stories about miracles and wonders in the holy shrines in Qom, Najaf and Mashhad and sometimes recited them to us. As it had happened frequently to him, appealing to an Infallible Imam (SA) and then getting healed was an

ordinary and simple thing to him and he was certain about its result.

There is a memory from Allameh Tabatabaei and his beliefs reported by Ayatollah Haj Sayyed Jaa'far Sayyedan,

> "One of the official authorities said that he visited Allameh Tabatabaei on an Ashura day. Allameh asked him, 'Do you know today is Ashura?' 'Yes' he replied. 'Did you know that today every single thing sheds into blood tears in real?' Then, Allameh took a stone in his hands, split it up into two parts and I saw drops of blood dropping down of it."

Orators frequently report this memory in religious ceremonies. Allameh was deeply believed in the high status of the Infallible Imams (SA) and the effects of their divine lights in the whole universe. He was so faithful and certain in his beliefs as if he could obviously see everything. Besides, he tried to make people familiar with such realities by reciting memories to them.

4- His trip to Isfahan

After the Islamic revolution of Iran, one day Hojjatol Islam Nateghe Esfahani came to our office in Qom and invited Allameh Tabatabaei to Isfahan for taking rest and pleasure there. He asked me to convince Allameh to accept this invitation. I went to Allameh and said the story.

After three days, Allameh accepted the invitation on three conditions that his family accompany him, I (Ansarian) accompany him and that there must not be any meeting, speech or welcoming programs. He created such conditions as he wished to share a good time with his family and to keep away from crowded gatherings of followers since he always had a very simple soul avoiding popularity and leadership. The other condition was my presence whose reason was made clear to me later in the trip.

There were lots of ideas and suggestions about Allemeh's place of residence. On one hand, religious scholars and clergies were eager to host him; and on the other hand, university students and professors wished to seize this opportunity. Eventually, they came to an agreement on Hojjatol Islam Mansoor Zadeh's house as Allameh's residence in Isfahan. Mr. Mansoor Zadeh was both a religious scholar and a university professor.

After making the decision on the place of residence and accepting Allameh's conditions by hosts, we sat off for Isfahan by a car next morning. The driver and I sat in front chairs, and Allameh and his wife in the back. In the middle of the way, we stopped for a break and a meal. Afterwards, we continued our way. It was about twenty kilometers to Isfahan, when we saw about 40-50 cars around us and many people standing in the roadsides. For a moment, I was happy and sad simultaneously, happy as so many people knew and loved Allameh and came to welcome him and sad as our hosts broke their promise. At first, I was ashamed of looking back at Allameh's face, but I managed to dare and look at him. I found how he was feeling and what he was thinking from his face.

Involuntarily, we stopped the car and got out of it to thank people welcoming us. We got into the car again and I was waiting for Allameh's reaction. With his nice smile, he looked at me and said, "We found the meaning of conditioning now! Mr. Ansarian, it was the first condition!"

I found why he asked me to accompany him. He needed me to send some messages to someone in Isfahan. I was still waiting for the third condition whether our hosts do it or not.

In Isfahan, before going to Mr. Manssor Zadeh's house, Allameh asked the driver to take him to the house of the head religious scholar in the city and he himself suggested Ayatollah Khademi's house. It was a lesson to us that we must respect the great men even if we are not invited by them.

At the beginning of that meeting, Ayatollah Khademi and Allameh Tabatabaei hugged each other kindly. It was a very good visit. Some men in that meeting asked Allameh some questions about some Quranic verses and their interpretations and Allameh replied them briefly. Some of them said that they were discussing on these questions for some weeks, and they asked someone as well but could not find satisfactory answers that Allameh provided them.

Allameh replied to questions so briefly and nicely that everyone there was surprised. Questions and answers made a scientific atmosphere in a very warm meeting. That visit was so nice that I forgot that our hosts broke their third promise too. Allameh accepted their invitation under the condition of having no meeting or gathering in Isfahan!

5- The report of a question and answer session

During our stay in Isfahan, although scholars and educated men did respect Allameh profoundly, they did not let him rest enough and insisted on holding a meeting for asking Allameh their questions. Allameh did not accept first, but I managed to persuade him anyway. He smiled at me and said, "Mr. Ansarian, this is the second condition!"

The meeting was held but I could not attend it as I was busy with arrangements and plans of the meeting. However, I saw a tape recorder there recording the sound of the meeting.

After a couple of years, I searched for those tapes. With the help of my brother, Sheikh Ali Reza Ansarian, I could finally find them that were recorded by Mr. Noorbakhsh in Isfahan. With a great deal of effort, I transferred them into CDs and asked my colleagues in the office to write them down.

As the tapes were old and somehow damaged, some parts were not clear to us. Therefore, I asked Ayatollah Mamduhi Kermanshahi, one of the great students of Allameh, to study the questions and answers we wrote down from tapes and check them. Although he was very busy in religious schools and universities, he accepted our request graciously. After studying and checking the questions and answers, he sent us the following text and said, "I wish I had more time to study and add something to it, because the current text is more appropriate for nobles and educated people. I wish I could rewrite it for common people."

Thanks a lot for Ayatollah Mamduhi's help, a summary of the revised text is offered in following.

The Commander of the Believers (SA) and knowing God by God

• In Abu-Hamzeh Prayer, Imam Ali (SA) states that he knows God by God and He is the indication of Himself. How is it so?

Allameh: Whatever we understand from things and creatures in the outer

world is manifestation of a reality inside. The outer world is existent one day and non-existent the other day, but the true reality of it, the main cause of its effects, will exist forever and will not be realizable by minds. In other words, the mortal world is the representation of a true reality that is immortal, even if all its manifestations die. That true reality behind everything is وجه الله (face of God), as in the Holy Quran you read:

«أَينَما تُوَلُّوا فَثَمَّ وَجْهُ اللّه»[1]

At any direction you look, you see the face of God.

The 'face of God' does not mean the things around us such as the sky, trees, etc. because they are mortal, while the face of God is immortal. In the Holy Quran, you see:

«كُلُّ شَیءٍ هالِکٌ الّا وَجهَهُ»[2]

Everything is mortal except the face of God.

Therefore, the 'face of God' is the immortal reality. In this way, we know God by God and this is the reasoning called "proof by truthful ones[3]". Understanding of this reasoning is not easy to common people, only wise men of knowledge can realize it thoroughly.

The Commander of the Believers (SA) and seeing God in everything

• Imam Ali (SA) said, "I see God in everything, but God is not inside or outside of things." What does he mean?

Allameh: That reality that makes everything existent – in its absence nothing will exist anymore - may not be inside or outside things. It exists everywhere and overwhelms everything. However, it is not a material thing to be inside or outside of things or to enter or exit things. Remembrance of God is a grant bestowed to people by God Himself, but it is different from remembrance of slaves by God. His remembrance of

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[1] - Surah 2, verse 115
[2] Surah 28 – Verse 88 -
[3] برهان صدیقین

us happens with all of His Most Beautiful Names[1] and His Attributes of Perfection as He created us from soil and then developed us gradually to become a perfect man.

The Prophet's (SA) prescience

- Does the Prophet Mohammad (SA) have prescience?

Allameh: There are three Quranic verses that indicate prescience in divine prophets (SA):

«أُنَبِّئُكُمْ بِما تَأْكُلُونَ وَ ما تَدَّخِرُونَ في بُيُوتِكُمْ»؛[2]

and I declare to you what ye eat, and what ye store in your houses.

«وَ ما كانَ اللَّهُ لِيُطْلِعَكُمْ عَلَى الْغَيْبِ وَ لكِنَّ اللَّهَ يَجْتَبي مِنْ رُسُلِهِ مَنْ يَشاءُ»؛[3]

nor will He disclose to you the secrets of the Unseen. But He chooses of His Messenger. (For the purpose) whom He pleases.

«إِنْ أَدْرِي أَقَرِيبٌ أَم بَعِيدٌ مَّا تُوعَدُونَ»؛[4]

but I know not whether that which ye are promised is near or far.

These verses show that divine Prophets (SA) do not know prescience by their own but God gives this knowledge to them through revelation. Therefore, the Prophet Mohammad (SA) would not have been aware of hidden things if God had not given him the knowledge of prescience.

From plenty of hadiths, we understand that all the Infallible Imams (SA) have prescience as well, and they have learnt it chest to chest from the Prophet Mohammad (SA). However, it does not mean them to base their life and actions on this kind of knowledge; they also live like common people. Therefore, Prophets (SA) and Infallible Imams (SA) know prescience but not by their own, God grants them such knowledge.

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[1] اسماء الحسنى

[2] - Surah 3, verse 49

[3] - Surah 3, verse 179

[4] - Surah 21, verse 109

The Infallible Imams' (SA) prescience

• If the Infallible Imams (SA) have prescience, how Imam Ali (SA) went to the mosque on Ramadan 19th and was killed by that damned man?

Allameh: There are two types of knowledge:

1- One kind of knowledge can prevent bad events in the future.

2- The other kind of knowledge is about something certain that will happen and there would be no change in it.

It is a kind of prescience about unchangeable events and you cannot escape from it, an inevitable fate. In the Holy Quran, you see that someone said if our people had not participated in war (Ohod War), they would not have been killed and they would have been alive. In their reply, the God Almighty says if death in war was your fate, you would be dead there undoubtedly. Divine fate is definite.

Doubt in God is doubt in the universe

Doubt in God is nonsense as it is a reality out of our mind. It is an anonymous, unknown and unclear reality that is the only cause of everything. It is an immortal and definite reality that is called 'the face of God' in the Holy Quran. Therefore, any doubt in God would be doubt in the whole universe as the cause of it is unchangeable and definite.

The reality of dreams

• How do you describe dreams?

Allameh: There are two types of dreams, true dreams and untrue dreams.

True dreams happen when human soul gets free from bodily affairs and becomes able to associate with the heavens. There, it may see or realize the cause of an event or a future or past event.

However, untrue dreams are only imaginations that are relevant to our body and its conditions. For instance, if you are hot in sleep, you may dream about being in bath and so on.

• Why the story of Moses (SA) and his people is repeatedly narrated in the Holy Quran? Does it have any social interpretation?

Allameh: Anytime that this story is mentioned in the Holy Quran it serves a different purpose and refers to a new lesson yet all guiding us about the consequence of disobedience. It is also said in hadiths that Moslems will experience the stages that Bani-Israeil passed and whatever happened to Moses's religion will happen to Islam. Anyway, the Holy Quran is not a storybook; it is a book of guidance. Therefore, repetition in it is just for giving advice and warning.

• How is the relation between natural creatures like human and supernatural creatures? Is it true that human beings have both receptivity and authorship?

Allameh: There is a relation between any cause and its effect. Of course, all causes root in God but there are intermediary causes. For instance, when a man writes with a pen, what is the cause, the pen or the hand? The answer is both. The pen and the hand are both causes but the reality is that the true writer is the man himself and his hand or his pen are only his tools. The same fact is true about the relation between God and his creatures. Any cause for any effect is a means or tool in the system of creation for all of that there is only one cause, the God Almighty.

However, human has receptivity for something and authorship for something else since there is combination in him. Therefore, since human being is capable of something but lacks some other things, he can both give and take.

• Is it possible to consider wisdom, consciousness and human cognition as material representations or a kind of it?

Allameh: what is material? Material is only capable of being shaped and affected by an outer force. It is not capable of affecting or doing something on its own. Therefore, the doer is someone else, a supernatural one. Wisdom, consciousness and human cognition are all supernatural phenomena that are the doers and materials are affected by them, but all

supernatural phenomena have only one source that is the only doer in all events; that is the God Almighty.

• What is the difference between *heart* and *soul* in the Holy Quran?

Allameh: Soul is the reality of human beings that contains the body and the spirit, but heart is the body organ in our chest. In the Holy Quran, heart means human soul and spirit as recognition and comprehension is done by human soul and mind not by a piece of meat in the chest.

• Are the Quranic stories about Ibrahim (SA), Jesus Christ (SA) and breathing life into dead animals or dead people really true? Are not they metaphorical stories?

Allameh: All stories in the Holy Quran are true and they really happened in the past. Quran is not a mythical book, so there is no doubt that everything in the Quran is absolutely true. The Jesus Christ (SA) could breathe life into dead people and was able to heal sick people; he had no father, just like Adam who was created without parents.

• Is there any problem or wrongness in Almizan exegesis of the Holy Quran?

Allameh: I never claim that Almizan is without any wrongness. I am a human like others and it is possible to make a mistake. However, the right thing is analyzing and considering all aspects of a subject in order to avoid mistakes and wrong ideas as far as possible. The method of analyzing and interpreting Quranic verses is very special in this exegesis as I tried to interpret any verse with the help of other verses in the Quran. Some like this method of interpretation and some criticize it; anyway, I do not claim absolute truthfulness and correctness of this book. Like any other book, it may have some mistakes, but I really did my best to make a perfect one.

• In Almizan exegesis, you say that the criteria for judgment about the authenticity of hadiths and traditions are our intellect and reason. Then, in the interpretation of Zelzal Surah, for "قال الانسان مالها", you mention this tradition that after the decease of the Prophet Mohammad (SA), a huge earthquake happened in Medina. People went to Ali (SA) and asked him for a help. Ali (SA) tapped on the ground and said to earth, "What's the matter? Be calm!" Then, the earthquake stopped. How, can we intellectually conclude that the Holy Quran means Ali (SA) in " قال الانسان مالها"?

Allameh: Firstly, I did not say that the criteria for judgment about **all** hadiths and traditions are reason and intellect. Secondly, mentioning this tradition in the interpretation of Zelazal Surah, for "قال الانسان مالها", is only giving an example of what the Holy Quran says; it means that Ali (SA) is one of those humans about whom the Holy Quran says " قال الانسان مالها". Therefore, it does not have any problem intellectually or rationally.

• What is voluntary death in the Holy Quran?

Allameh: I do not remember such a death in the Quran. There is only one story about Moses (SA) who asked God to show Himself to him. Then, God represented in a mountain. Seeing God that way, Mosses (SA) fainted.

• According to equality of man and woman rights in Islam, why men have authority over women and are allowed to punish women if they disobey their husband in family affairs and do not get aware after a friendly recommendation? Why women are not allowed to do so in a similar situation?

Allameh: Men and women are both humans created from the same soul, but there are some differences in the quality of them, so that there are different rights for them. Moreover, their situations in the society are different too. Women's quality is more based on feelings and sensations rather than intellectuality, so anything in harmony with this quality is

allowed for women. However, men's quality is more based on intellectuality rather than sensation, so that anything in harmony with this quality is recommended for men. For instance, women do not have to do hand-to-hand combat, or they are not allowed to judge or rule a country because such affairs need absolute intellectuality, so they are better to be done by men rather than women.

Generally, Islam believes that anything must be done in its best way. Therefore, something like doing housework or looking after children is better to be done by women as they have better abilities than men for it; but something like working outdoors for earning money or fighting in battles must be done by men as they have better abilities than women for it.

Islam does not force women to suffer hardship of earning money and managing a family. In Islam, it is the duty of men. Women can rest at home, look after children and be paid by their husbands. In his last hours of life, the Prophet Mohammad (SA) recommended taking care of women and not annoying them.

• If you were in our age, what would you decide to do and how would you want to continue life?

Allameh: There is not much difference. I would do the same things I did when I was your age, maybe with a little change according to my current experience. I recommend you not making the mistakes I did! (Jokingly)

6- A remembrance of Almizan

After many years of self-purifying and studying the Holy Quran, hadiths and traditions in Najaf, Qom and Tabriz, Allameh Tabatabaei finally decided to write an exegesis for the Holy Quran as an outcome of his longtime efforts in studying and searching. After much consultation, the exegesis was called "Almizan" that, according to some scholars, had an excellent innovative method. When the book was published in the country and abroad, it was highly appreciated by scientific and academic associations like universities and religious schools. Moreover, it was a good answer to those who accused Shiites of denying the Holy Quran. Instead of appreciation and thankfulness for such a great service to Islam and Shiism, after publication of the first volumes of Almizan, some people in religious schools raised bitter criticisms against Almizan and Allameh himself.

Meanwhile, Allameh continued doing what he considered his duty and did not give up. Those days, the only one who helped him and lessened the pressure of the situation on him was the late Ayatollah Shariat-Madari who wrote an introduction in the fifth volume of Almizan and talked to the readers there. This introduction made the publication of the next volumes possible and made the criticizing atmosphere calmer. Later, when the criticisms decreased, this introduction was omitted!

Unfortunately, the critics made the late Ayatollah Brojerdi worried about Almizan. However, the late Ayatollah Shariat-Madari explained for him about Almizan and he was convinced and did change his mind.

That time, "Resalatol Islam" was a religious magazine published in Cairo, Egypt. In the second number of the 8th year in 1956, it published an article about Almizan. The following text is a part of that article.

> 'Almizan is the name of a new exegesis on the Holy Quran written by Allameh Sayyed Mohammad Hussein Tabatabaei, one of the greatest Shiite scholars. This exegesis enjoys an innovative method in interpretation that is interpreting Quran with the help

of Quran. Besides, this exegesis discusses the subjects very deeply, scientifically and easily understandably. Its discussions are far from any prejudice or partiality to any religious sect. In Almizan exegesis, the important and significant current and past problems are mentioned and solved with the help of the Holy Quran.

We congratulate this great work to the writer and ask God his more success. We hope Moslems make use of this book properly.'

It is worth mentioning that this magazine was published by an association that was already established by Ayatollah Brojerdi and Ayatollah Kashefol Gheta.

الميزان في تفسير القرآن :

تفسير جديد للقرآن الكريم لسماحة العلامة السيد محمد حسين الطباطبائي من علماء الإمامية الأجلاء صدر منه جزآن يقع كل منهما في قرابة خمسمائة من الصفحات الكبيرة ، وقد طبع بطهران على ورق جيد وحروف طباعية حديثة .

قرأنا مقدمة هذا التفسير وبعض موضوعاته ، ونحن على نية أن نستوعب الجزأين قراءة وتدبراً إن شاء الله تعالى ، وقد وجدنا فيما قرأناه قوة عليه متعمقه

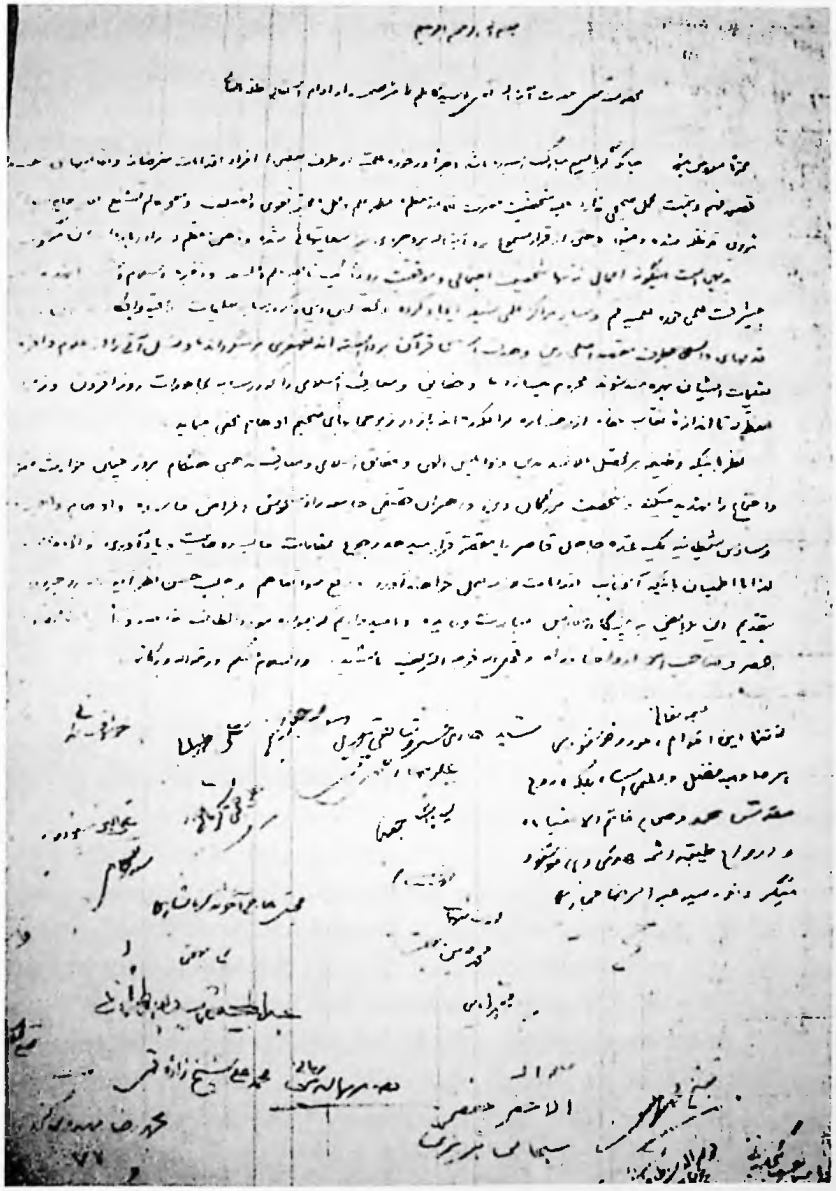
في البحث مع السهولة واليسر والبعد عن التشدد ، والتخفف من المذهبية الخاصة إلى حد بعيد والرجوع إلى القرآن نفسه بتفسير بعضه ببعض ، والنأي به عن الأقوال التي لا تصح من الروايات الكثيرة المختلفة ، وعن الآراء التي ترجع إلى تأويل آياته حتى توافق نظراً علمياً ، أو تقليداً مذهبياً ، أو أصلا كلامياً ، أو فلسفة خاصة ، أو تجديداً حديثاً . . إلى غير ذلك مما نلمحه في بعض التفاسير القديمة والحديثة .

ومما قاله في بيان منهجه : (نفسر القرآن بالقرآن ، ونستوضح معنى الآية من نظيرتها بالتدبر المندوب إليه في نفس القرآن ، ونشخص المصاديق ، ونتعرفها بالخواص التي تعطيها الآيات ، كما قال تعالى : (إنا أنزلنا عليك الكتاب تبيانا لكل شيء) وحاشا أن يكون القرآن تبيانا لكل شيء ، ولا يكون تبيانا لنفسه ، وقال تعالى : (هدى للناس وبينات من الهدى والفرقان) وقال تعالى : (إنا أنزلنا إليكم نوراً مبينا) وكيف يكون القرآن هدى وبينة وفرقانا ونورا مبينا للناس في جميع ما يحتاجون ، ولا يكفيهم في احتياجهم إليه . وهو أشد الاحتياج ؟ وقال تعالى : (والذين جاهدوا فينا لنهدينهم سبلنا ، وأي جهاد أعظم من بذل الجهد في فهم كتابه ، وأي سبيل أهدى إليه من القرآن ؟) (١) .

ومن أبرز مزايا هذا التفسير أنه يعنى بعد شرح الآيات وبيان معناها ، ببحث الموضوعات الهامة ، والقضايا التى كثيراً ما شغلت الأذهان فى القديم والحديث ، بحثاً مستمداً من آيات القرآن نفسها ، وقد قرأنا من هذا ما كتبه عند تفسيره لقوله تعالى : « وإن كنتم فى ريب مما نزلنا عبدنا فأتوا بسورة من مثله ، وأدعوا شهداءكم من دون الله إن كنتم صادقين ، فإن لم تفعلوا ـ ولن تفعلوا ـ فاتقوا النار التى وقودها الناس والحجارة أعدت للكافرين » إذ بحث بحثا جيداً فى إعجاز القرآن من جهاته المختلفة فى بلاغته وقوة أسلوبه ، وتحديه بالعلم ، وبالإخبار عن الغيب ، وبمن انزل عليه القرآن ، وبعدم الاختلاف فيه ، ثم تحدث عما يثبته القرآن من قوانين وسنن كونية ، كتصديقه لقانون العلية العامة وإثباته ما يخرق العادة ، ومن كون المؤثر الحقيقى فى الأشياء بتمام معنى الكلمة ليس إلا الله عز سلطانه ، ومن أن القرآن يعد المعجزة برهانا على صحة الرسالة لا دليلا عامياً ، إلى غير ذلك من الجزئيات الهامة التى تضمنها هذا البحث الدقيق .

وإننا لنحيى المؤلف العلامة ، وندعو له بدوام التوفيق ، وأن يبارك الله للمسلمين فى حياته ، وبالله التوفيق.

Picture of a letter written and signed by a number of scholars



The letter written and signed by a number of scholars to Ayatollah Shariatmadari about continuation of Almizan exegesis by Allameh Tabatabaei

A letter from a number of scholars

In the Name of Allah, the Compassionate, the Merciful

To the holy presence of Ayatollah Shariatmadari

As you may recently heard, there are some malevolent and invidious acts being done ignorantly against the symbol of knowledge and deed, the monument of asceticism and glory, the proud of Islam and Shiism, Allameh Seyyed Mohammad Hussein Tabatabaei Tabrizi. It seems that Allameh is also slandered in the eye of Ayatollah Brujerdi and his mind is changed about Allameh.

Not only will such acts threaten the social and spiritual character of a genius in science and philosophy and a treasure in the world of Islam and Shiism, Allame Tabatabaei, but also it will preclude the religious schools and Shiite scientific centers from future scientific progress and will turn back the students who have taken considerable steps towards the true purpose of religion and Quran under Allameh's lightening teachings to the previous dark point. The next generations may be deprived of his excellent knowledge; moreover, the reality of Islamic teachings that has recently been exposed through extraordinary efforts of Allameh will be covered again by thick veils of delusion.

In such situations in which the individual and social profits are threatened and the personality of religious scholars are degraded whimsically, it is the duty of any student who is affectionate toward Islam, divine religious teachings, Islamic truths and religious knowledge to refer to the great current religious leaders and seek their help. We are certain that you will do any essential thing to prevent any further damage to the character of Allameh Tabatabaei and will compensate Ayatollah Brujerdi's misunderstanding about Allameh. We hope the special consideration of Imam Mahdi (SA) for you. Your act will please the Prophet Mohammad (SA) and His Family (SA) as well as any man of knowledge.

و السلام علیکم و رحمة الله و برکاته

Seyyed Abdorreza Hejazi – Seyyed Hadi Khosroshahi Tabrizi – Seyyed Ja'far Husseini – Khoshvaght Tehrani – Mohammad Ali Izadi – Javadi

Amoli – Seyyed Hedayat Ja'fari – Ali Hojjati Kermani – Ali Akbar Mas'odi – Seyyed Kamal Mousavi – Mohammad Hussein Beheshti – Mohammad Reza Shahab – Mojtaba Haj Akhund Kermanshahi – Mohammad Hussein Bahjat – Ali Bahjati – Mohammad Emami – Abdol Mahid Rashid Poor Tehrani – Ali Ghodusi – Alahghar Ja'far Sobhani Tabrizi – Sadreddin Rabbani – Mohammad Ali Sheikh Zadeh Ghomi – Mohammad Reza Mahdavi Kani – Mohammad Hussein Zarandi – Nooreddin Tabatabaei – Sheikh Mohammad Esma'eil Sa'eni Zanjani

A latter of praise written by Ayatollah Shariatmadari

صورة خطية للتقريظ

ومما نمقه سماحة سيدنا العلامة علم الاعلام الحجة الاية السيد محمد كاظم الشريعتمداري دامت إفاضاته

بسم الله الرحمن الرحيم

اهل هذه الدار قد بلغت في انحطاطنا الى حد لا يرغب فيها من كان يرغب فيها بالأمس حتى تركها اولو الهمم وراءهم ظهريا

لقد قيض الله سبحانه في هذا العصر نزاهة رجل العلم الفضيلة سيدنا العلامة الاوحد والنحرير النقد صاحب الآثار

الجليلة والتآليف الثمينة آية العلم والجهتين السيد محمد حسين الطباطبائي دامت بركاته حتى تحمل جهودا كبيرة

لا نستطيع بها في تأليف كتاب في هذا المضمار جامعا لعدة نواحي نفسية لا تكاد تجتمع في غيره ولذلك بلغ بلغ

ويمكن بعض خصوصيات الكتاب والنواحي النفسية فيه ...

١ لقد وفق دامت بركاته منظم التوفيق في حفظ ظواهر الذكر الحكيم وجعل الميزان في الوحدة واحتفظ نفس القرآن

الكريم فالآيات الآيات يفسر بعضها بعضا والله سبحانه جعله تبيانا لكل شيء وحاشا ان يكون القرآن تبيانا لكل شيء

ولا يكون تبيانا لنفسه

والتحفظ على كرامة الذكر الحكيم بحفظ ظواهره وان كان ذا عوامل وعلل الآن عرض القرآن بعضه على بعض بعد جمعها اساسيا

يتلك الامنية بكرامة وامين الله ان تتأسره الاهواء واسراء الشهوات والميول قد تعبر الظواهر القرآن

الى حد يضطرب الفهم في مقام تعقله وتصوره وتنوع ذلك صورا وعقائد

٢ الاحاديث المروية في تفسير القرآن عن ائمة اهل البيت وقرناء الكتاب على اقسام شتى فيها الصحيح والسقيم

والموافق للكتاب ومخالفه والنص والظاهر والمحكم والمتشابه ... ووجد ذلك الاختلاف الشديد مشكلة وعويصة

في التفاهم مع اهل الأبرار التفسير فلا يمكن طرح الجميع وفيها الصحيح المستفيض وما حاز شرائط الحجية

ولا يمكن الركون الى عامتها كما هو غير خفي على راجعها

وهذه الناحية التي تعد من حيويات الفن مما عولج في هذا التفسير الشريف فقد عقد في موارد ما من حيث

رواية حكم مؤلفنا في الاخبار المروية عن طرقنا وطرق اهل السنة بالقضاء الصحيح والرأي المبرم ويستعين

في تمييزها وتمحيصها بعرضها على القرآن وتطبيقها عليه أخذا بالقياس الصحيح الوارد عن الأئمة (عليهم السلام)

ما وافق كتاب الله فخذوه وما خالف كتاب الله فاطرحوه

٣ قد اورد (دام ظله) عدة مباحث فلسفية واجتماعية وفلسفية وقضائية بعد الفراغ عن

تفسير الآيات بما يناسبها مقصدا في ذلك بلا اطناب يخرجها عن حدها

فهو جل تلك النواحي يعد الكتاب الذي يشتمل الجزء الرابع منه الطبع درة باهرة وفيه بغية لطالب

الامنية المفسر وغاية المحدث ويعد مؤلفه من حسنات الدهر ومن مفاخر الطائفة

فليشكر المسلمون وفي طليعتهم الافاضل الافذاذ ايادي الاسفار على العلم واهله والله ولي التوفيق

محمد كاظم الشريعتمداري

محرم الحرام ١٣٧٥

Acknowledgement

As one who has served the culture and published books in expanding the teachings of the Infallible Imams (SA) for year, the author thanks Mr. Seyyed Hadi Khosroshahi who collected Allameh's books and writings. I also thank the late Mr. Akhundi and his son, Mr. Morteza Akhundi, who published Almizan exegesis with indescribable difficulties. I show my gratitude to Dr. Ahmad Ahmadi Khomeini who devoted considerable efforts in editing Amizan exegesis as well as comparing and contrasting it with references. The author thanks Ayatollah Azari Qomi and his son, Mr. Hassan Qomi, who translated Almizan into Persian and then published ten volumes of it; later, Mr. Mohammadi Ardehali published the next twenty volumes. I also express my gratitude to Allameh Seyyed Sa'eid Akhtar Razavi who translated Almizan into English but because of his decease, he could not finish translation of all volumes. However, his son, Seyyed Mohammad Razavi, is translating the rest of the volumes and we ask God to bless in two worlds.

My gratitude towards these dear people is out of both my own devotion to them as well as my purpose to introduce them to the current young generation. The people I named put in a great deal of effort to do cultural works without enough financial and emotional support. I wish the public media, newspapers and magazines reported the difficulty of doing cultural activities, especially religious works, in the past to today young people. at that time, there was no financial benefit in such activities and the only motivation and purpose of these people were serving Islam, Shiism and the Ahl –Albayt (SA).

7- An exciting visit and discussion with Allameh Tabatabaei

One day, I went to visit Allameh in his house. There, I saw the late Hajj Sayyed Hussein Ghazi, his cousin and Ayatollah Hajj Mirza Hassan Tili talking and drinking tea. After common greetings, I sat next to them and listened to the scientific discussion among them, as I have always been interested in such subjects. In the meantime, Allameh turned to me and asked me about publication of scientific works as well as religious and cognitive problems of people in Iran and all over the world. As I was in contact with some scientific and cultural communities and religious publications those days, I was usually asked by scholars about cultural and religious conditions in other countries. That day, I was replying Allameh as far as I knew, and he was listening to me carefully. Other men in the meeting, however, were talking and laughing together without paying attention to me. With his deep look and gentle smile, Allameh turned to them and said in Turkish, "Laugh less and listen more to him, see what he says!"

Allameh had always had complaint about scholars' negligence in taking the cultural news and information into account. That day, he thanked me for my information and said, "I will think about it and try to do my best to help. Come later to talk more about it."

Some days later, I went to visit him again but I found him disappointed about one of the current scholars. Allameh said, "Some days ago, one of the legal authorities came to visit me and talked about the duties and problems he had and made him busy. He complained about many letters that he received everyday and he had to reply them." Allameh continued, "the letters sent to legal authorities are usually read and replied by their assistants; if a legal authority wants to reply a letter himself, he will write only "Do it", "Do not do it" or "It is legal", "It is illegal" as answers to the questions in the letter and finally he will seal it."

However, Allameh received many letters with many questions in

everyday whose answers needed logical, rational and scientific reasoning. Allameh wrote all reply letters with his hands and tried to explain the answers as clear as possible. He did not have any assistant or secretary to write the letters for him; he even posted the letters himself. He always encouraged me to continue my occupation in cultural affairs and publications, and my honor of serving the Ahlolbayt by expanding their culture is due to Allameh's encouragements.

8- From among memories

Heavenly moments

One day, I was in his home while a group of people were there asking Allameh their questions. Meanwhile, the doorbell rang. I asked Allameh, "Shall I open the door?", "No problem" He replied. I opened the door. The man at the door wished to talk to Allameh for some minutes. I turned back to Allameh to ask his permission. With his gentle smile, he replied, "Although these moments are heavenly moments, it's alright; let him in." By 'heavenly moments', he meant the moments of questioning and answering about religion and wisdom.

A vestment mat

That day, after the meeting, the doorbell rang again. Allameh Mohammad Taghi Jaa'fari was at the door and asked Allameh's permission for a visit. Allameh welcomed him and they respected each other nicely. Allameh Jaa'fari asked for a private place for their talk, so I guided them to a room near the entrance door; but there was no carpet there, it was taken for washing. I asked them to wait to bring them a carpet or mat but Allameh Jaa'fari took his vestment off, laid it on the floor and they both sat on it. When I remember that day and their simplicity, I recall their greatness and this fact that the material world was worthless to them.

Discussions after imploration meetings

I remember Friday mornings when there were imploration meetings in Haj Sayyed Mostafa Safaei Khonsari's house every week and Allame Tabatabaei usually intended that gatherings. After the imploration, there was a discussion between Allamed and the late Khonsari about important scientific subjects. From those who were present in their discussions, it is heard that they were very interesting and useful talks. If they had been recorded that time, we could use them now. Allameh's insist on attending

imploration meetings to the Infallible Imams (SA), especially on Friday mornings, was a reflection of his affection and respect to the Infallible Imams (SA).

Another memory

The time when the late Imam Khomeini went from Najaf to Qom, he had some visits with religious scholars and legal authorities. Meanwhile, he had a visit with Allamh Tabatabaei as well. In Allameh's house and after usual greeting and welcoming, Imam Khomeini who was a neighbor of Allameh at that time excused him for noises, crowds and many comings and goings in the neighborhood. Imam Khomeini asked Allameh to complain about the situation, and then the disturbance would reduce. It was a humor by Imam Khomeini that later was reported by their friends as Imam Khomeini was the leader of Iran at that time, so to whom Allameh could complain about a leader!

Mind asceticism

During the 1960s, I was a neighbor of Allameh Tabatabaei and it was the beginning of our friendship. At that time, he lived in a small rented house. After a while, he sold his inherited fields in Tabriz and bought a new house.

Allameh had lots of problems and pains in his life but he hardly ever talked about them unless it was a lesson to his students or people. His children or friends now report, on TV or in books, the way he lived and the problems he had. The late Ayatollah Davani reported that one day he asked Allameh to tell the students the number of pages in Asfar that he was going to teach next session, in order to pre-study before class. Allameh replied him that he did not have enough money to buy Asfar. However, I think that he did not want to pay money for that book because he had the whole of it in mind. He had a very great memory for scientific and religious information and tried to use his mind just for useful and worthy matters. I remember one time that I gave him an address but he did not memorize that and asked me again about it. I asked him, "Sir, didn't you memorize such a simple thing!?" "Mr.

Ansarian, isn't it the waste of mind to memorize such a worthless thing?" He replied me.

Sparkling eyes

In the last months of his life, he was so sick that he was finally admitted to hospital. I often visited him in hospital and tried to help as much as I could. In the hospital, his wife, Mrs. Rouzbeh took care of him alone. When I got there, she told near his ear, "Mr. Ansarian is here." When he opened his sparkling eyes and took an indescribable look at me, I could not help myself and shed into tears. His look was attractive, pious and full of spirituality as well as suffered from worldly sorrows. When I saw his eyes, teary out of pain, I could not stop crying. I remember that I phoned Ayatollah Amini and told him about Allameh's situation in hospital. Then, Ayatollah Amini visited him several times in hospital, and called Imam Khomeini's office in Tehran and told them about Allameh's sickness. After that call, Imam Khomeini immediately sent his son, Haj Ahmad Khomeini, to visit Allameh and prepare everything he needed. Those days, not many people visited Allameh in hospital and he was alone with his wife most of the times.

After two or three days, Allameh passed away. After the funeral procession, Ayatollah Golpayegani said the prayers to his body. Then, he was buried in the holy shrine of Fatemeh Maa'sumeh (SA) in Qom. Those attractive and shining eyes that reminded you of God were gone then. I was so depressed for a time that I cannot imagine it now. Anyway, I was and I am satisfied with the wish of God.

9- Do not ask me, please!

Translation of the book "Shiism in Islam" into English

When I found out the book "Shiism in Islam" was translated into English and published in the USA, I asked one of my friends who lived abroad to buy that book for me and I paid the whole of my salary for it. When I saw the book, I was cheerful for two reasons; first as the school of Shiism was introduced to the USA in English, and second as it was written by Allameh Tabatabaei who was writing his books in loneliness and under much pressure.

I went to Allameh's house and showed him the book. It was necessary to tell him something about the introduction part in the English version. The introduction had two parts, one part written by Dr. Hussein Nasr and the other part was written by someone associated with one of sects. I asked Allameh to tell Dr. Nasr about the problem. Those days Allameh was sometimes criticized by the religious schools and the rumor of being associated with some sects could make a big problem for him.

That day, I asked Allameh, "This book is very expensive. Do you let me republish it in Iran?" After a short silence, with his great dignity and smartness, he replied me, "Do not ask me, please." I found out that his idea was a positive one. Then, he asked me, "Would you do me a favor?" "Of course, it is my honor" I replied. "I want to write a letter to Dr. Nasr. Please, go to his office in Tehran and give him the letter. If he replies then, please bring it back to me; otherwise, he will send me himself."

His quick decision-making reflected his awareness of the current situation in religious schools and other scientific circles inside Iran and abroad. I was also happy that he trusted my suggestion and I was missioned by a divine man to do something.

Next day, I took the letter from Allameh and went to Dr. Nasr's office in Tehran. With lots of problems, I managed to visit him and delivered the letter to him. Dr. Nasr said that he would reply the letter and sent it to Qom.

When I got back home, I went to visit Ayatollah Golpayegani. I told him about the book and the permission I got implicitly from Allameh to republish the English version in Iran. I asked him for financial support and he asked me how much one volume could cost in Iran. '14 tomans' I replied. He said to me, "Go and publish 5000 volumes, I will give you 70,000 tomans." Immediately, I went to Sadr Publications and contracted publishing of 5000 volumes. In the new version, the introduction written by that sectary man was deleted and some points were added with the permission of Allameh. The new version was probably the first English book in the world written by a Shiite scholar about true Shiism. Today, that book is translated into many languages and it is a famous book.

10- I know Ayatollah Brojerdi the Islamic Judge

An afternoon in a wintery day, I went to Allameh's house. Those days, his house was often busy with visitors who were there for asking questions or taking private lessons. The time I got there, one of the great religious sages was there and I helped Allameh in serving his guest. Since Allameh did not ask me to leave their meeting, I sat there and listened carefully.

Allameh told him, 'Leaving my home in Tabriz and choosing Qom for living, I faced many problems here; but I tolerated all difficulties just for one purpose and it was **reviving spirituality and performing my duty in spreading and expanding the religion, self-refinement and purification of morality, as well as heightening and improving the religious students' minds and thoughts, leading them to the true religious believes.'**

Allameh continued, 'when I started Asfar lessons, I had a hundred students and everything was going on well. I do not know how and why, it was reported to Ayatollah Brojerdi that the students are misguided and they have got doubtful in many affairs, and now it is his order to stop the payment of those students who attend Asfar lessons.' Then he added, 'I told myself, Good God! These students have no earnings but their monthly payments paid through schools; if I cancel Asfar classes, it will be a big damage to their beliefs and thoughts. Therefore, I appealed to god for help.'

'Next day, Ayatollah Brojerdi's servant, Haj Ahmad Khademi, came to my home and delivered Ayatollah Brojerdi's message to me:

> 'When I studied in the religious school in Isfahan, Asfar was one of our lessons that the late Jahangir Kan Ghashghaei taught us secretly. According to the current atmosphere in religious schools, it is better to stop this lesson at least for a while.'

In reply to his massage, I wrote:

> 'I know the common and usual lessons and I am able to teach

> them too. When I came Qom from Tabriz, my purpose was disputing with false believes of materialists and other new schools. The time that you learnt Asfar with the late Jahangir Kan Ghashghaei, most of the students in religious schools had true beliefs and no doubts; but today religious schools are full of doubts and false believes of materialists. Therefore, I see it my duty to introduce the true Islamic philosophy to students and make them ready for confrontation with materialists and other new schools. Thanks God these students are motivated enough to do so. Although I think Asfar lessens must continue, I know you the Islamic judge and if you command to stop it, I will obey you.'

Later, I received no other message from Ayatollah Brojerdi and nobody else showed disapproval for Asfar lessons. I continued teaching Asfar, Shefaa' and other Islamic philosophical books for years. Anytime or anywhere, I met Ayatollah Brojerdi, he was very kind and respectful to me; once he even sent me a very great Quran as a gift.

11- Allameh's Family

Another honor of my life is my friendship with Allameh's son, Abdolbaghi Tabatabaei, and son-in-laws, Mr. Ghodusi and Mr. Managhebi. This friendship was due to my frequent visits with Allameh in his house. I was so often in their house that once Abdolbaghi Tabatabaei told me, "Mr. Ansarian, you are a member of our family. My dad likes you and always prays for you."

His son, Abdolbaghi Tabatabaei, had a very nice and pleasant personality and inherited some characteristics of his father. He was always proud of his family and his father but never boasted about it. He always tried to serve people and never used positions or privileges. His own sons, Allameh's grandsons, are the same too. They are in the way of God satisfaction as well.

During the years I knew Allameh, I got also familiar with his son-in-laws. The late Dr. Managhebi was a famous and affective orator who delivered great speeches in Tehran, Qom and other cities. His son is also a known orator in the country.

Ayatollah Ghodusi was another son-in-law of him whom I met frequently in religious schools and in Allameh's house. After the Islamic revolution, he became prosecutor general of the high court. He was much disciplined, ascetic and wise whose understanding of the current society and time was higher and greater than that of his equals. His children are now inheritors of that divine man, Allameh Tabatabaei, serving the society and living piously.

12- Don't forget God

Today, his name is well known in the country and abroad. Many streets, alleys, schools, universities and research centers are named after Allameh Tabatabaei; but during his lifetime, he was hardly known by common people. Nowadays, his house is bought by Mr.Ansari and changed to a scientific research center working on the Holy Quran and its interpretation. Every year, many conferences and seminars are held in that place keeping the memory of that great Quranic exegete alive.

This fame is not only due to his position as a philosopher, sage and professor, but also his morality, purification, refinement, altruism and tolerance as well as his submission to divine will are the causes of his popularity on earth and in the sky!

During the years I visited him in different situations with different people, the sentence that I heard the most frequently from Allameh as his answer or advice to others was "Don't ever forget God!" He repeated this sentence so often that I think he considered this message a duty of himself. Today in holy shrine of Fatimah Maa'sumah (SA), when I visit the grave of Allameh there, I always recall his famous sentence, "Don't ever forget God!"

I think it is a very good thing to change the house of great men into cultural or research centers. This innovation was firstly done by Hajj Sayyed Javad Shahrestani in changing the house of Hajj Sheikh Abdolkarim Hae'eri Yazdi into a religious school and cultural place. Later on and again by the recommendation of Sayyed Javad Shahrestani, Allameh's house was changed into a research center.

13- Meeting old friends in a commemoration ceremony

One day in 2004, the late Sayyed Abdolbaghi Tabatabaei, Allameh's son, came to my office and invited me to a ceremony in commemoration of Allameh Tabatabaei held by the University of Allameh Tabatabaei in Safa Hotel in Qom. I told Sayyed Abdolbaghi, "That ceremony is hosting scholars, researchers and Allameh's students. Why am I invited?" "You were a good friend of my dad" He replied, "He used to like you and I like and respect you too. You served him a lot, especially in the last years of his life and in the hospital."

Some days later, I received an invitation card too and it would be rejecting their respect, if I refused their invitation. Many of the university professors, religious schools' teachers and scholars attended the ceremony. There, I met many old friends. Ayatollah Ostadi delivered a great speech about Allameh that was followed by applause of all audiences. That commemoration is one of my best memories in which many of Allameh's students and friends gathered and revived his memory. Every year, many conferences and ceremonies are held around the country about Allameh but that one was special and I could feel a gentle spiritual atmosphere in it.

14- Ayatollah Najafi Hamedani in Allameh's house

One day, Hajj Sheikh Mahdi Ansari came to my office and said, "My grandfather, Ayatollah Najafi Hamedani, wants to visit Allameh Tabatabaei. Would you please manage it?" I asked Allameh for his permission but he could not remember Ayatollah Najafi Hamedani, although they were old friends. Anyway, Allameh allowed his visit.

At the arranged time, Hajj Sheikh Mahdi Ansari, his brother Dr. Hadi Ansari, Ayatollah Najafi Hamedani and I went to Allameh's house. That day, Ayatollah Najafi Hamedani reminisced the time they were classmates in Najaf and helped Allameh to remember him. Allameh recalled him and their common memories and smiled. In that visit, Allameh respected and admired his old friend a lot and, like other visits, they discussed some scientific matters as well.

At that time, the late Ayatollah Najafi Hamedani was writing an interpretation on the Holy Quran and an explanation about Osule Kafi. Therefore, his purpose of visiting Allameh was asking and discussing some questions besides visiting an old friend. At the end of that visit, Ayatollah Najafi Hamedani gifted Allameh some of his published books and Allameh thanked him properly. I remember that Ayatollah Najafi Hamedani left the place very gladly and he had a nice time there.

15- Allameh knew how to talk to university students

I remember once that a group of girls who were university students came to Qom from Tehran and Isfahan and asked me to manage a visit with Allameh for them. That time, Allameh was very old and suffered from many physical problems but I promised them to deliver their request to Allameh. With his always courtesy and mercy, he accepted their request and permitted a visit.

After primary arrangements, the visit was made. I asked Allame, "These ladies are pious and faithful. According to the current cultural and social situation, please encourage them with your advice." His attractive and shining eyes were down; he said, "OK" I thought he was going to deliver a long speech with an introduction. However, he started talking without any special introduction and said, "Stay with God and hold Him in awe. Know Him present and observer every time and everywhere. Do everything for Him and only seek help from Him, God is the only helper. God is the best friend and compassionate. Only God, God and God. I cannot say anything else."

This short talk affected the girls so deeply that all left the place crying. That meeting was very interesting to me. Allameh knew well how to talk to young university students who were there for a useful advice. He made a short but effective and excellent speech that was different from his long speeches for religious school students.

16- Beautiful from any view

From any view, Allameh's behavior and talks were beautiful and great; and there was a point of wisdom in any of his talks. I saw him several times in the street waiting for a taxi, like common people. I said him, "Sir! Please take my phone numbers at home and in the office and call me whenever you want to go somewhere." "Thanks, OK." He smiled gently and replied me. However, he never phoned me for such things and liked to live like common people. He usually took taxis for going to his friends' offices or religious schools. I asked him again, "Sir! Why don't you call me instead of taking taxis?" and again he smiled and said, "Thanks, OK" but he never did so.

I do not know what he thought about and why he did so but I am sure he did not want to bother or annoy anyone and liked to live like common people. He was a divine man whose whole personality and life was full of courtesy, humility and humanity.

Anyway, he never asked me to help him in getting different places and his thanks were very sweet to me as I could see his nice smile and kind look.

17- Remembrance of a commemorative book

The time when my dear friend, Mr.Vafi, and I managed Shafagh Publications, we published an excellent book in commemoration of Allameh Tabatabaei containing scientific, ethical and mystical papers about Allameh that was very welcomed by universities and religious schools. That book is still a reference of articles and papers about Allameh. Papers in this book are about Allameh's position scientifically, ethically, mystically as well as the usual life of that great philosopher.

My dear friend and colleague Mr. Vafi

صد سال اگر با صد زبان مدحت سرایم از صد یکی وصف تو را گفتن نشایم

In "Commemorative book about the great exegete, Allameh Tabatabaei" that was published in the first anniversary of his decease, Mr. Vafi wrote an introduction to the book. You see a part of it in the following.

Gratitude to Allah who embellished the world of Islam with great scholars such as the philosopher and exegete Allameh Mohammad Hussein Tabatabaei. With his presence, the history was brightened, principles of religion were strengthened and knowledge was expanded. All these uncountable bounties are bestowed by God and no one may thank God properly as His Glory is Great.

﴿وَإِن تَعُدُّواْ نِعْمَتَ اللّهِ لاَ تُحْصُوهَا﴾

But if ye count the favours of Allah, never will ye be able to number them.

Sūrah 14, Verse 34

I should honestly confess that pen and ink are unable to describe the sky of magnitude in Allameh's soul. How can I describe the greatness, glory and depth of his thoughts and knowledge while I am unable to describe even his noble students like the martyr Motahhari, the martyr Ghoddusi or the martyr Beheshti.

Although the content of this commemorative book includes what his trained students wrote about Allameh and the closer ones to him knew better about the scientific, ethical and spiritual features of him, this book may never befit the glory and extraordinariness of Allameh. There are two causes for this fact, firstly, the articles and papers published in this book are gathered in a short time that was not enough for the busy writer to discuss and expand the subject. Secondly, Allameh's students, although they are very smart and exactitude, could not perceive the depth of Allameh's ethical gentility and scientific accuracy and no one has ever realized all features of his soul properly. Moreover, something that recognized about Allameh may not easily be transferred through pens and papers in a way that deserves Allameh.

Most of the outstanding realities that are understood or felt by great men may not be described, as it is impossible to put an ocean in a ewer.

Anyway, there are two ways though which we can know Allameh better. First, reading the papers and books written by his students about different features of him and second, reading Allameh's works and books to get more familiar with his thoughts and ideas.

ان آثارنا تدل علينا فنظروا بعدنا الى الاثار

In this way, men of knowledge can comprehend some points of his characteristics and thoughts. However, his works and books may never reflect the depth of his soul as all feelings and perceptions are not transferable trough pen or tongue. Studying and analyzing the thoughts and works of Allameh has made us confess to our weakness and smallness and to Allameh's nobility and excellence.

History remembers many great men of knowledge who were the best in their time in a specific field, but it recalls few people who were comprehensively master of Islamic philosophy, mysticism, Islamic Jurisprudence, interpretation of the Holy Quran and Hadiths. Allmeh, in addition to the mentioned masterships, was an Islamologist who was completely aware of the current social and cultural situation and was extremely skilful at answering doubtful questions and clearing doubtful hearts.

Mother of the world may hardly give birth to such great man, Allameh Tabatabaei, perfect in all glories and noble qualities. God knows that how long human beings must wait for having such man on earth.

18- A compass in finding talents

One of the major personality traits in Allameh was being good at teaching and absorbing students. Even today, Allameh is famous for lots of students he taught in religious schools. He was also very keen on finding new talents in students and encouraging them to study and try harder. I think he was like a compass in finding talents. Now, I give you an example.

One day, Allameh went to visit one of his friends, Ayatollah Sayyed Sadreddin Jazayeri, in Tehran. Ayatollah Sayyed Sadreddin Jazayeri studied in Najaf and was a student of some great teachers like Kompani, Naiini and Khoei there. He was also a student of Ayatollah Milani in Mashhad and Allameh Tabatabaei in Qom.

Those days, Ayatollah Sayyed Sadreddin Jazayeri was teaching his son and had scientific discussions with him, but he could not answer some of his son's questions. When Allameh got there, Ayatollah Sayyed Sadreddin Jazayeri seized the opportunity and told his son, "This great man can answer the questions that I could not. Ask him anything you want." Sayyed Morteza, Sayyed Sadreddin's son, asked all of his questions and Allameh answered them patiently. Allameh was surprised of the wise questions Sayyed Morteza asked while he was a young man. Allameh asked his father, Ayatollah Sayyed Sadreddin Jazayeri, to send him Qom and let him study there with good teachers in order not to waste his talents. In 1946, Sayyed Morteza was sent to Qom when he was only 16. Allameh Tabatabaei and Ayatollah Brojerdi adopted him and he became one of the top students in religious schools. The late Ayatollah Sayyed Morteza Jazayeri was also a student of Allameh.

Finding and teaching talented people is very necessary in our today society. We must learn this quality from Allameh Tabatabaei.

19- Some heard memories of Allameh

• Guidance in the intermediary world

The first story

Something you hear from a reliable and honest person can be as authentic as your own experiences. Recording memories of great men, either your own memories or memories of other people, can help the future generations in knowing the great men in their culture and learning their lifestyle.

One of my friends heard the following story from Allameh that a friend of him who was a Shiite scholar was once discussing with a Sunni scholar on some religious ideas pertaining to beliefs. Their discussion was going on so sweetly that they both were eager to continue next days. In the meanwhile, the Shiite scholar had to go on a trip; so, he canceled their discussions temporarily. When he came back, he found out that the Sunni scholar passed away. He was very sad that their discussions left unfinished and he was not sure whether the Sunni scholar finally believed in Guardianship of Imam Ali (SA). He prayed for him a lot.

One night, he saw the Sunni scholar in his dream sitting in a very beautiful room. He asked him, "I wish you lived longer and we could finish our discussion, maybe you could die with belief in Guardianship of Imam Ali (SA)." "Don't worry!" the Sunni scholar replied him in dream, "Thanks God, there is a sender from Imam Ali (SA) who comes and teaches me every day. I am near to believe in him and be guided."

From this story, Allameh concluded the reality and truth of resurrection as well as this fact that guidance is not stopped by death. Anyone who is a truth seeker in this world and is capable of accepting the rational truth in his life, God will guide him after his death and will accept him as a believer. Those who do something useful during their lifetime in this world, for instance writing a good book, establishing a hospital or school, etc, will receive the divine blessing of it, even after their death, forever. It

will help them in the other world and raises their position in paradise. This all will happen if God wishes.

The second story

Allameh Tabatabaei had a brother who lived in Tabriz, Hajj Sayyed Mohammad Elahi Tabatabaei. He had a student to whom he taught philosophy. This student was able to summon the spirits of the dead. Therefore, Allameh's brother could connect many spirits of the dead people.

Allameh said one strange thing was that once he received a letter from his brother in which he wrote, 'With the help of my student, I could talk to our father. We asked him some questions and he answered us, but he had a grievance against you because you did not share him the divine blessing of writing an exegesis of the Holy Quran.'

Allameh said that student did not even know him and nobody was aware that he was writing an exegesis of the Holy Quran. Moreover, this fact that he did not share the blessing of writing an exegesis with his father was an intention in his heart and nobody knew that. Allameh explained why he did not share the blessing of writing an exegesis with his father and said that he did not consider his work so worthy to present its divine reward to someone.

Allameh said that after this letter, he was very embarrassed and asked God if the exegesis he was writing about the Holy Quran was any worthy to God, he would share its blessing with his parents. Allameh did not reply his brother's letter yet that he received another letter from his brother in which he wrote that they talked to father again and he was happy this time and thanked Mohammad Hussein, Allameh, for his present. This story is also reported in Sayyed Mohammad Hussein Tehrani's book, An Introduction to Resurrection.

• Guidance by asking an Infallible (SA)

I already heard the following story from Allameh Tabatabaei. Recently, I read it in writings of the great professor Mr. Ahmad Abbasi in details. He writes:

The debate between Ayatollah Sayyed Mohammad Bagher Dorchei and a Sunni scholar

Ayatollah Sayyed Mohammad Bagher Dorchei was one the greatest scholars in the world of Shiism and taught many great Islamic legal authorities and scholars. He had been a student of Mirza Habibollah Rashti and Mirzaye Shirazi. He was a great scientist and scholar in Najaf whose classes and lessons were well-known among religious schools in Najaf.

Ayatollah Dorchei was famous for being strong and well informed in different exegetic, hadith, theological and philosophical discussions as well as having a great deal of historical information. He had also a very strong mind and memory in remembering, analyzing and discussing different subjects.

In his time, there was a Sunni scholar who lived in Najaf as well and was very respected, trusted and known by Iraqi Sunni people. He was also very informed about religious beliefs and extremely knowledgeable about different beliefs in Sunnism and Shiism and was able to mention many references and documents in traditions, hadiths and Quran to prove or disprove any idea. He knew not only about Sunni Jurisprudence, but also about Shiite Jurisprudence. Any Moslem, either a Sunni or a Shiite, could ask him his questions and he would answer them properly.

Ayatollah Dorchei knew that Sunni scholar as he was very famous and that Sunni scholar knew Ayatollah Dorchei too. Gradually, they connected each other and decided to discuss and debate on some Islamic and Quranic subjects pertaining to Shiites and Sunnis beliefs. Therefore, they met for several times and discussed on different subjects. In one of their meetings, they entered into a discussion on truthfulness of Shiism or Sunnism. Their debate on this subject took a long time and they had regular meetings every week in a private and peaceful place. Any of them referred to many Quranic verses, hadiths and historical analysis to prove his idea. After long talks and many meetings, none of them could convince the other. Finally, one day when they were both tired and unhappy, they decided to admit if there are enough authentic reasons and documents and promised not to resistance stubbornly. Then, they said

goodbye until the next session.

The late Dorchei went to the holy shrine of Imam Ali (SA). After saying the night prayers, he appealed to Imam Ali (SA) to help him in proving the rightfulness of Shiism. He asked Imam Ali (SA), "My lord, you know how much I love you and your family. Please, help me to win this debate and convince him that you were the rightful successor of the prophet (SA) and Shiism is the only true way."

When he got home and went to bed, he thought that he would never give up following and loving Imam Ali (SA) and his family, so Imam Ali (SA) must help him in their next debates. When he fell asleep, he saw Imam Ali (SA) in his dream. In the dream world, he asked Imam, "My lord, you know what has happened, please give me a solution to convince him of truthfulness of Shiism." "In the next debate," Imam Ali (SA) replied him "ask him where the grave of Fatimah Zahra is, and if it is unknown, why is it so?" The late Dorchei got up and shed into tears of joy as he talked to Imam Ali (SA).

The next debate session began. The late Dorchei attended there self-confidently as he was backed by Imam Ali (SA) and he was sure that he had the solution. The late Dorchei started, "Would you please answer a question of mine before continuing the last subject?", "Ok" The Sunni scholar answered. "Where is Fatimah Zahra's grave? Why is the grave of the only daughter of the Prophet (SA), that great lady, unknown to everyone till now?" The late Dorchei asked.

Obviously, it was not a simple question and its answer required a long discussion including convincing reasons, authentic documents as well as historical and social analysis of the current time. This subject is the only one for which Sunni scholars do not have any convincing or rational reasoning.

The late Dorchei expected the Sunni scholar to object to the question and ask him not to change the topic of discussion. However, the Sunni scholar turned pale and remained silent. He was shocked and lost in his thoughts for a while. Then, he raised his head and said, "Mr. Dorchei, I swear in God that this question is not your question. Why did not you ask it before in our long talks and debates? I always wished you would not

ask this question for which I do not have any answer."

Saying these words, the Sunni scholar was shaking and crying. He asked the late Dorchei who taught you to ask this question because hiddenness of Fatimah Zahra's grave is the only problem for which Sunnis have no answer and they are condemned. Please, tell me the truth."

Seeing his inner revolution, the late Dorchei told him what happened to him after appealing to Imam Ali (SA) for help and told him about the dream. Then, the Sunni scholar stood up and said, "I swear to Ali and Zahra (SA) that I have always held them in reverence, but now I am more deferential to them. I am aware of truthfulness of Ali (SA) and Shiism. I know that their right was trampled in Saghife Bani Sae'ede and the acquisitive men did not let Ali (SA) change the world into paradise with his justice."

The Sunni scholar continued, "I already heard about your knowledge and power of discussion. Therefore, I decided to debate with you in order to find more reasons and get more certain in my belief in Shiism. Now, I can explain Shiism for Sunnis in a better way, I may serve Shiism then." He added, "Although I am a Sunni scholar but the belief in my heart is different and I believe in Shiism, but I cannot reveal it. I think in this way, I can serve Shiism better. I request you not to reveal my current belief to anyone. I already believed in Shiism, but after these discussions, my heart is more certain and firm about it. Thank you!"

20- Ayatollah Hajj Sayyed Mousa Shobeiri Zanjani

Reminding Allameh of his turban

Although Allameh was a great sage and scholar, he suffered from poverty but his self-esteem did not let him seek anyone's help. Instead, he firmly believed that his sustenance would certainly be provided by God. He also learnt that there is a difference between someone who wears turban and someone who does not in providing their sustenance by God.

In the book "A sip of sea" written by Ayatollah Hajj Sayyed Mousa Shobeiri Zanjani, you read about something that happened to Allameh Tabatabaei. In the following, that story is retold.

The time when Allameh lived in Najaf, he received some money every month as income of his lands in Tabriz. For some months, he did not receive any money and he was in trouble. One day that he was studying and thinking on his lessons, he stopped studying and started thinking about his financial problem. Meanwhile, he listened knocking on the door. He went to the door and opened it. There was a man at the door wearing a special and old turban. 'Hello' the strange man said, 'I am sent from God. Has God ever left you alone in financial problems during these 18 years that you left studying and lessons?" and then he introduced himself, "I am Shah Hussein Vali'.

At this moments, Allameh found out that he was sitting at his desk and did not stand up to open the door. He realized that it was a kind of vision, but he did not know who Shah Hussein Vali is. Then, he thought about '18 years'. He was studying in religious schools for more than 18 years and he was living in Najaf for less than 18 years? So what has lasted for 18 years?

Finally, he understood that he had been wearing turban for 18 years and it seemed that wearing turban was a sign of an official religious student in God's view. From that time on, God had supported him financially in order to give him the opportunity of studying and thinking on religious lessons freely.

The only question in his mind was who Shah Hussein Vali is. Sometimes later, Allameh traveled to Tabriz. In Tabriz, one morning, he was walking in a graveyard, as his usual habit in Najaf in Vadiosalam graveyard, that his attention was paid to a grave higher than the others. There was the grave of Shah Hussein Vali who died 300 years ago!

Mr. Mosavi Hamedani and some other people also heard this story from Allameh himself when he lived in Tehran.

21- Some memories heard from others about Allameh Tabatabaei

A- The Late Motahhari and his accompany with Allmaeh

Everybody knows how much the late Motahhari was fond of Allameh Tabatabaei. He accompanied Allameh in some of his trips in order to serve him and learn from that sage. The time when Mr. Motahhari went to Tehran to live there and Allameh lived in Qom, he used to visit Allameh in his trips to Qom. I was present in some of their visits then and witnessed the respect and courtesy between Allameh and Mr. Motahhari. He usually asked Allameh scientific questions and Allameh answered him enthusiastically. I wish there were tape recorders then and those scientific discussions were recorded. As Mr. Motahhari was a special student of Allameh, their discussions could be very useful to us now. Fortunately, some of the lessons taught by Mr. Motahhari in Darottablighe Eslami were recorded and their audios and videos are still available.

Moreover, their meetings were held so friendly that they even talked about their private things. One day, Mr. Motahhari told Allameh something that happened to him and the dream he saw. This story is told in one of his books as well.

One year in Moharram month, Mr. Motahhari decided to leave delivering speech in commemoration ceremonies of Imam Hussein (SA) and stay at home to finish the book he was writing then. Two or three days later, he saw his father sad and sorrowful in a dream. He asked his father 'Why are you down and depressed dad?' His father replied, 'Why did you leave commemoration ceremonies of Imam Hussein (SA) and delivering speech there this year? You made me embarrassed in front of the Prophet Mohammad (SA), his daughter and all the Infallible Imams (SA).'

Immediately after the dreams, he got up and was shocked by the dream he saw. He went to the holy shrine of Fatimmah Maa'sumah (SA) and promised himself to accept the first invitation for speech in

commemoration ceremonies. In his way back to home, he came across a rustic man who asked him to deliver speech in commemoration ceremonies of Imam Hussein (SA) in his village. As he promised himself, he accepted but under two conditions. First, he must not be paid; second, he must be given a private and silent room to finish his book. After some days, people knew him, as he was a famous man, and his commemorations ceremonies got crowded. Finally, he could finish his book well and it was a blessing from Imam Hussein (SA).

B- Ayatollah Javadi Amoli

"Shiism in Islam" and "the Holy Quran in Islam"

In an interview with Keihan newspaper on Tuesday 15th of November in 1983, the second anniversary of Allameh Tabatabaei, Ayatollah Javadi Amoli said:

> ...Allameh managed to introduce Islam, Shiism and Islamic thought to the West with his two books, "Shiism in Islam" and "The Holy Quran in Islam". Imamate in Shiism believes in the necessity of the presence of an alive perfect man, an Infallible Imam (SA), forever as the intermediary of divine emanation between God and humans. Professor Henry Corbin reported that when he mentioned this Islamic belief in a conference in Europe and introduced it as a belief in Shiism, it was widely welcomed by audiences as a new discussion and subject. Therefore, Allameh could transfer the freethinking in Shiism to the West with his students and his books.

C- Ayatollah Ibrahim Amini

• Allameh's weeping in grief of losing his wife

Ayatollah Amini reported that he saw Allameh weeping a lot after the funeral of his wife. He asked him, 'Sir, you always recommend patience in sorrows to us. Why are you so sad and nervous?' 'Yes. Mr. Amini.' Allameh replied, 'We must be patient in hard times, but let me tell you something about this lady. She was very helpful to me. She knew how much studying and writing was important to me, so that she made the

children quiet and tried not to disturb me. She knew how much I like tea, so when I was studying or writing, she opened the door slowly, came in quietly, put a cup of tea on my desk and took the empty cup out, without making any noise or disturbance. She never asked me for anything and tried to manage the house well even in sever needy situations in Najaf, Qom and Tabriz.' He continued, 'Mr. Amini, I am sad that I've lost such a wife.'

After a time past the loss of his wife, Allameh married lady Rouzbeh, a friend's sister. She was also very kind and helpful to Allameh and accompanied him to the last moment of his life. Her brother, Mr. Rouzbeh, was a great cultural man who established many religious schools in Tehran and other cities. One day, somebody asked Mr. Rouzbeh critically, 'why do you teach in a small religious school? Why don't you teach in a more famous school?' 'I do my duty' he replied, 'If I see my duty serving in the worst places and hardest situations, I will do that.'

Mr. Rouzbeh was a cultural, scientific and ethical character who taught and trained a religious and pious generation of young people who served the Islamic republic of Iran and took great cultural steps then. I had the good fortune to cooperate with him for some times, I hope to continue his way.

- **The late Rouzbeh and miraculous deeds by the Infallible Imams (SA)**

Once when the late Rouzbeh got sick, he implored to Imam Reza (SA) for help. At night, he saw Imam Reza (SA) in dream and he ordered the late Rouzbeh to go to Najaf. The late Rouzbeh traveled to Najaf and went to the holy shrine of Imam Ali (SA) there. In Najaf, he saw Imam Ali (SA) in dream one night. Imam Ali (SA) gave him a piece of meat and asked him to put it in a cup of tea, and then drink the tea. When the late Rouzbeh woke up, the piece of meat was in his hands. He did what Imam Ali (SA) told him and was healed then. He did so for others and they were healed as well.

- **The late Ghazi gave Allameh the Good news of his son**

The day Allameh's son, Sayyed Abdolbaghi, passed away, I met

Ayatollah Amini and he told me the story Allameh had reported him about his son. Allameh had told him, 'When my wife was young, she got pregnant for several times, but every time we lost the baby because of some problems. One night, the late Ghazi came to our home. Nobody knew that my wife was pregnant then. When he was leaving the house, he told me, 'this child will remain, name him Abdolbaghi - the slave of the Everlasting. That child was born after a time and we called it Abdolbaghi. Thanks to the God Almighty, our son lived for a long time and had a good life."

• Martyrdom is the highest deed

In his last year of life, whenever I (Amini) visited him, it seemed that he was not in this world. He was in special moods, as if he lived in another world. Leaving Iran for Hajj pilgrimage, I went to visit him and say goodbye to him. At that time, he lived in a small house with a nice garden. I waited there for some minutes and then Allameh arrived. He warmly welcomed me and sat near me. He was silent for a while, then asked abruptly, 'Where is Sheikh Jaa'far?' -He meant Ayatollah Sobhani- 'He is in Qom' I answered. I did not get why he asked it. After a while, I asked him 'Sir, why a martyr is called martyr? Is it because of fighting in battle field?' 'No' he answered, 'it is because of the highest position martyrdom has, martyrdom is the highest deed.'

That day Allameh was mostly silent and I talked more. 'There is a nice garden at the back, don't you want to see it?' he asked me. 'Of course' I replied. We walked together in the garden. There was a cherry tree there, full of big cherries. Allameh was watching the cherry tree in a special and mystical way. The gardener came and picked some cherries for us.

Meanwhile, I said him, 'Sir, I am going to travel to Mecca for Hajj pilgrimage. I will pray for you there.' He was still silent and pondering. It was strange that he listened to me and paid attention to me but he was seemingly in another world. Then, I left him and set off my journey.

• A dream seeing Allameh in a big garden

When I was in Mecca performing the Hajj pilgrimage, at Arafeh night and in Arafat desert, I fell asleep. In the dream world, I saw the chief who came to me and said, 'Allameh is in Mecca performing Hajj, did you

know?' 'No' I said. 'Do you want to see him?' he asked me. We passed a big desert. At the end of the desert, there were beautiful muddy walls covering a very nice and pretty garden inside. Allameh was there. The garden was strange, very beautiful with rivers flowing. Some gardeners were working there as well. I entered the garden and went forward. The deeper I got in the garden, the heavier fruit trees were. In the middle of the garden, there was a gorgeous circular building with many balconies; Allameh was standing in one of the balconies watching the garden.

Immediately, I woke up; it was morning prayers time on Arafeh day. I was very shocked and surprised of the dream. I thought Allameh had just died. After the Hajj pilgrimage and turning back to Iran, I went to visit Allameh, but he was in bed, sick and very weak. I told him what I saw in dream in Arafat desert; he smiled and said, 'Good dream'.

After some days, he got worse and was transferred into hospital. I visited him regularly and tried to help his wife who was serving and looking after him alone. Those days, I was very sad that such a great sage was alone in hospital and just a few people from friends and family visited him. After two days, Allameh passed away.

Ayatollah Amini reported the days Allameh was in hospital to me with so grief and sorrow that it seemed those days were the hardest time in his life. Later, in his memory book, I found my guess right and he mentioned those days with the most sorrowful tone.

Once, Ayatollah Amini asked Professor Henry Corbin about his belief in Shiism and he answered that he is Shiite in heart. After his visit from Jamkaran mosque, Ayatollah Amini asked Professor Henry Corbin, 'How did you find this mosque and what did you feel?' 'I had a revolutionary feeling; I saw a great spiritual and mystical mood in myself.' These all were the impacts of Allameh's word and talk. He was a man of God who acted, talked and thought only for God and Professor Henry Corbin was only one from hundreds of people who were guided by him to God.

D- Ayatollah Hajj Sayyed Mahdi Ibnorreza

In 2015, my family and I traveled to Mashhad for pilgrimage in the holy shrine of Imam Reza (SA). That time was the birthday of Imam Reza

(SA) and our trip was a really memorable one. One of my good fortunes in this trip was my visit with Ayatollah Hajj Sayyed Mahdi Ibnorreza in Mashhad. He was the founder of a great religious school in Khansar, Valie-Asr Religious School. Unexpectedly and coincident with our trip, a group of students and teachers from Valie-Asr religious school were on a trip in Mashhad and held very useful meetings in the evenings. In their meetings, Ayatollah Karimi Jahromi delivered speech and I had the chance to attend those meetings. Mr. Karimi's speech was so useful and sweet that I wished I could record and publish his speech for other religious schools and students.

As I was writing this book then, I asked Ayatollah Hajj Sayyed Mahdi Ibnorreza to make a private meeting and tell me his memories of Allameh Tabatabaei. 'I don't have many memories of him.' he replied me, 'I had the good fortune of attending his Asfar lessons. Moreover, I attended his interpretation of Quran lessons too. I remember that he seized any opportunity he could find for writing his interpretation of the Holy Quran and tried not to waste any time.'

- **Foundation of the religious school with only 30 Rials**

Ayatollah Hajj Sayyed Mahdi Ibnorreza told me another memory he had about the foundation of Valie-Asr Religious School. He said:

> "When I decided to establish a religious school in Khansar, I had no money! I remember that one night, at Imam Ali's (SA) birthday night; I went to the holy shrine of Fatimah Maa'sumah (SA) in Qom and sought her help. That night, the whole of my financial property was a pen and three envelopes and stamps. After the pilgrimage in the holy shrine of Fatimah Maa'sumah (SA), I focused all of my attention on my purpose, establishing a religious school in Khansar. First, I decided to write the articles of association for the religious school. Therefore, I studied the articles of association of some cultural centers and some religious schools in Tehran and Qom. I traveled to some cities and even some countries, Lebanon, Iraq and Egypt, to find different religious schools curriculums. Then, in the name of God and seeking the Infallible Imams' (SA) help, I started writing the

articles of association for Valie-Asr Religious School in Khansar."

• Allameh harbingered the establishment of Valie-Asr Religious School

Ayatollah Ibnorreza continued his memory about Valie-Asr Religious School as follow:

'After conducting the articles of association, in order to avoid any problem made by the current government in approving the official permit, I decided to consult with some lawyers and take their advice. I heard from Dr. Managhebi that Allameh visited some lawyers in Tehran every week and answered their questions. I asked Dr. Managhebi to get the permission for my presence in their meetings. Some days later, I attended their meeting accompanying Allameh Tabatabaei.

In that meeting, Allameh introduced my project and me. Gratitude towards Allameh, the lawyers listened to him and what he asked them. Then, I explained my researches and the articles of association to them and asked them to read and correct it legally.

Next session, some of the lawyers asked me about the members of the board of trustees and my financial investment. As the answer to all of their questions, I only said, " لا حول و لا قوه الا بالله العلی العظیم" (There is no power but that of God, He is the Highest and Greatest). After repeating this sentence for some times, the lawyers got shocked and looked at me disappointedly, they were hopeless at establishing a religious school with that situation! The only one who was not disappointed and hopeless was Allameh who encouraged me with his nice smile and said, 'This religious school is already built and done!' Actually, he taught them that the only thing you need for something you want to do is trusting and relying on God, nothing more is necessary.

• A request from Imam Reza (SA) and visiting Allameh Tabatabaei

The night that Ayatollah Ibnorreza told me his memories about Allameh,

his son, Sayyed Mohammad Ibnorreza, was there and told me a memory of him.

> 'About one year before Allameh passed away, I had the good fortune of pilgrimage in the holy shrine of Imam Reza (SA). Sitting in the holy Shrine near to the holy tomb, I was praying and talking to Imam Reza (SA), I asked Imam, 'Sir, I know that I don't deserve to meet you in real world or even in dream. Instead, please make me a visit with one of God's saints.' I said so and cried.
>
> After a while, I came across Dr. Managhebi. After greeting, he told that he was accompanying Allameh Tabatabaei in the holy shine. I asked him for permission of a visit with Allameh and he promised tomorrow morning at 11 o'clock. Next day, I visited Allameh in his place and asked him some questions. In farewell, I asked him to serve me with an advice. 'If you remember God, He will remember you too' he answered me, 'If you know God observer and present in your life and consider Him the only cause of everything and seek Him for help, He will never forget you and will never leave you alone. God's help is different from others' help. God's help means reaching everything, as He is the source of all goodness and perfection. God has promised that He never breaks His promise. ان الله لا يخلف الميعاد'
>
> After listening to Allameh's divine words, I said goodbye to him. In my way back home, I recalled my request from Imam Reza (SA), visiting a God's saints, and then I visited Allameh Tabatabaei! Truly, he was a God's saint.

Now the writer adds that Allameh Tabatabaei was surely a God's saint, but anybody could realize his greatness as much as s/he was able to understand.

Sayyed Mohammad Ibnorreza continued that in his visit with Allameh in Mashhad, Dr. Managhebi told Allameh, 'He (Ibnorreza) is from Khansar.' Then, he recalled Hajj Sayyed Ahmad Khansari and told Allameh that he wrote a very great book about Shiite beliefs called 'the right beliefs' (العقائد الحقه) in his nineties! Allameh looked very pleased and said, 'Sayyed

Ahmad Khansari is as strong as a mountain, as firm as a mountain.'

In that meeting, I saw that Allameh's body shook so terribly that he could hardly drink his tea. He was very simple. In the last year of his life, with so much weakness and sickness, he was also alone. When he left the holy shrine of Fatimah Maa'sumah in Qom, he seemed falling down and nobody was there to help him. God bless that great man, he may rest in peace.

E- Ayatollah Mohammad Taghi Mesbah Yazdi

When I was gathering information for the current book, I remembered Ayatollah Mohammad Taghi Mesbah Yazdi and decided to meet him and ask him the memories he has from Allameh Tabatabaei. I had the good fortune to meet him in a funeral and I told him about the current book. Furthermore, I asked his permission for using the book "Yadnameh" (A memorial of Allameh Tabatabaei) that was published some years ago. The following memories are taken from Yadnameh and memories I heard from Ayatollah Mohammad Taghi Mesbah Yazdi in some trips that I accompanied him.

Allameh had a special courtesy, self-esteem, calmness, trust in God, purity, modesty and kindness. His great soul and bright heart as well as his relation to the supernatural world were apparent from his heavenly face. In his meetings, all audiences held him in awe and went to a deep and pensive silence.

Allameh was so extremely respectful to the Prophet's Family (SA) that he was never exhausted of his studying and researching about Islam and Shiism. He knew his success the result of his trust on the Infallible Imams (SA). He was so respectful to them that did not deny even the hadiths and traditions that were not very authentic.

Although he was master of Islamic jurisprudence and theology, he focused his activities on writing an exegesis of the Holy Quran and teaching Islamic Philosophy, as he considered his duty then.

He was very modest and had never vaunted solving a problem that others could not. He never criticized somebody apparently or bitterly. If there

was a real opposition in his idea with something, he talked very gently and calmly about it. Even in his book, you cannot find a clear opposition in his ideas with a special idea or person. By comparing and contrasting his ideas and statements with those of other scholars, you may find the difference between his idea and that of others. Even in his seventies, he was looking for a renting house.

He always answered the questions with 'It seems that...' and could easily say, 'I don't know' if he was not sure about the answer.

F- His friendship with Ayatollah Bahjat

• Some memories of Sheikh Ali Bahjat

In order to get more information and memories about Allameh, I went to Sheikh Ali Bahjat, Ayatollah Bahjat's son. I asked him for some memories from Allameh and he said that everything he knew were his father's memories of Allameh. He said that the friendship between Allameh and his father went back to the time they both lived in Najaf. They attended the late Ghazi's classes and became very close friends. 'My father went to his house a lot and helped him in the housework.' Sheikh Ali Bahjat said, 'That time, his son, Abdolbaghi, was a child and was very fond of my dad. The relationship between our families was so close and friendly that we called Allameh as 'uncle'. Allameh and my dad were so close friends that kidded each other sometimes.'

He reported from his father, Ayatollah Bahjat, that Allameh was very unknown and modest although he was even more knowledgeable than the current famous religious scholars and jurisprudents. Once that his son had a legal problem and attended a court of law, the judge asked him who his legal authority is; and he answered, "My father". The judge was surprised and asked, 'Does your father know Islamic jurisprudence?' Unfortunately, many people, even a judge, did not know that he was a jurisprudent, let alone the common people!

Sheik Ali Bahjat continued his talk with a memory he heard from his father that shows how much the position of a teacher was high in the view of Allameh.

"Once, Allameh and his brother collected their money for a trip to Karbala and performing the pilgrimage of the holy shrine of Imam Hussein (SA). Their teacher, Sayyed Hussein Badkubei, who had already been a rich person, had recently lost his property in Iran and was in need of money in Najaf. Allameh and his brother decided to present their money to their teacher and were sure that God would give the same divine blessing as that of pilgrimage to them."

He also reported from his father about the time Allameh and Ayatollah Bahjat were classmates in the late Ghazi classes. He reported that Allameh usually asked significant questions in the class and it took a long time to discuss it in the class. Sometimes, when the discussion between the student and the teacher went so long, the late Ghazi answered him angrily; although he was fairly fond of Allameh.

In Qom, Allameh usually refused to lead daily prayers in congregation. However, in Najaf, if the late Ghazi was absent, Allameh usually leaded the prayer in congregation. Sheikh Ali Bahjat reported from his father that Allameh usually said the following verse of the Holy Quran in the last prostration of his prayers.

«رَبِّ قَد ءَاتَيتَنِى مِنَ المُلكِ وَعَلَّمتَنِى مِن تَأوِيلِ الأَحَادِيثِ فَاطِرَ السَّمَواتِ وَالأَرضِ أَنتَ وَلِيِّ فِى الدُّنيَا وَالأَخِرَةِ تَوَفَّنِى مُسلِمًا وَأَلحِقنِى بِالصَّالِحِينَ»[1]

"O my Lord! Thou hast indeed bestowed on me some power, and taught me something of the interpretation of dreams and events,- O Thou Creator of the heavens and the earth! Thou art my Protector in this world and in the Hereafter. Take Thou my soul (at death) as one submitting to Thy will (as a Muslim), and unite me with the righteous."

The writer has recently heard from one of the scholars in Tehran that he had some doubts about the "Imam's knowledge" in his mind. One day, he went to Allameh's house to ask him about his doubts. Allameh opened the door and he asked his question. Allameh told him, 'Do you remember some years ago that you did so somewhere?' Then, Allameh closed the

[1] - Surah 12, verse 101

door and went inside. He said that what Allameh mentioned was something I did in private and nobody knew about it. He said that he was shocked and also happy as he got the answer to his question. He found out that if Allameh who is not an infallible Imam knows about his private deed, an Infallible Imam (SA) would know everything more clearly and in detail for sure.

Hajj Sheikh Ali Bahjat told me a memory about the late Naa'ini. He told that once he asked his father about the late Naa'ini and Ayatollah Bahjat said, 'When I entered Karbala, I found someone was leading congregational prayer in the holy shrine. I tried to go forward through the lines and reach the leader. Eventually, I could see the leader of congregational prayer. He was the late Naa'ini who was saying the prayers with an extreme courtesy and respect. He was reading Joma'a Sourah in a special spiritual and mystical mood.'

Meanwhile, the late Allameh Tabatabaei reported from his teacher, the late Ghazi, who said, "Either the material world or the next world is your wish, the best way to reach it is saying the night prayer."

The writer adds that Allameh Tabatabaei was so modest that avoided popularity and preferred being unknown. Although he was higher and more knowledgeable than the current Islamic Jurisprudents, he knew his responsibility something else and left this position to others.

Hajj Sheikh Ali Bahjat continued that once my father and I were talking about Allameh Tabatabaei and thinking why his way was different from other religious scholars. I told my father that Allameh was blessed by God in his special way that was serving Islam and Shiism scientifically and intellectually. In the past, religious schools had hardly discussed Unitarianism, Prophethood, Origin and End and Imamate scientifically and intellectually. In Allameh's time, religious schools were confused with materialistic and non-Islamic philosophy and the risk of misguidance was not far. Allameh served Islam and Shiism with teaching and discussing Islamic philosophy and intellectual and logical reasoning for Islamic beliefs. Allameh as a student of the late Ghazi made a good name for him and caused everybody know about him.

G- The "Maktabe Islam[1]" magazine

Today that the writer is making the current book is 2014 and discussions about individual, social and religious freedom in Islam are held in academic associations. In order to know Allameh, it is enough to know about his answers to the doubtful questions about Islam 54 years ago. A specific article titled 'freedom and liberty' was published in 1942 in the 10th and 11th number of the "Maktabe Islam" magazine. This article contained Allameh's replies to the doubts to Islam. Following you will read some articles of this magazine.

Allameh Tabatabaei

∘ The existential freedom and institutional freedom

Someone think that Islam is into absolute freedom of belief, and would allow choosing any religion, even idolatry or paganism; but it is never true. How is it possible that Islam which is based on Unitarianism and avoidance from paganism, free people to oppose the principle of Unitarianism? It is an apparent paradox. It would be like freeing people in opposing the legal rules in a society.

Admirers of such claim refer to the Quranic verse " لا اکراه فی الدین قد تبین الرشد من الغی" and think it means that the Holy Quran allows freedom in choosing any belief. However, the mentioned verse means something else. It means that as Islam is already introduced clearly through the Holy Quran and the Prophet Mohammad's words, it need not force someone to accept it. As the path of guidance is discriminated from that of deviation, "قد تبین الرشد من الغی", you do not have to force someone to accept Islam, "لا اکراه فی الدین".

Furthermore, if you force someone to accept Islam and follow its rules, he will only do the Islamic actions but not necessarily believe in heart. Therefore, you may not achieve your purpose, guiding someone to the right path, by forcing him to believe in Islam. Besides, the mentioned Quranic verse advises people not to follow a belief blindly and invites them to think reasonably and rationally before believing in an idea.

[1] The school of Islam -

Ayatollah Makarem Shirazi

• Giving the key of choice to investigators

Ayatollah Makarem Shirazi wrote an article titled 'Greatness of the Holy Quran and Excellence of Almizan Exegesis' in Maktabe Islam magazine. In this article, he mentioned a very nice point about Allameh Tabatabaei. Ayatollah Makarem Shirazi knew the consequence of Allameh's attempts 'the presence of the Holy Quran in all veins of life'. He also considered the golden key of his sincere efforts the key of choice given to investigators.

> "...One of the great scholars who has attempted a lot in this way is our teacher Allameh Tabatabaei whose everlasting exegesis 'Almizan' has shown the presence of the Holy Quran in all veins of life. He proves that an honorable life may never be without the Holy Quran. Furthermore, he has some innovations in his exegesis that takes more than one article to talk about.
>
> We know that sometimes there are many different interpretations by different exegetes about one verse in the Quran. Mentioning all different interpretations together in an exegesis will be confusing to the reader whose purpose is understanding the main point. Therefore, a good exegete must be selective and discerning in such case and chose the best idea according to the Holy Quran itself. It is exactly what Allameh has done in Almizan exegesis. He has selected the most accurate interpretations according to the Holy Quran, and has shortened and lightened the way to the readers.
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> It was just a part of the greatness of Almizan. Clearly, the benefits of Almizan are much more and not limited to the mentioned point."

Ayatollah Sobhani

• Master of three philosophical schools

Ayatollah Sobhani wrote an article for Maktabe Islam magazine and titled it "Islamic philosophy and Allameh Tabatabaei". In this article, he focused on Allameh's mastership of Aristotelian Philosophy and Exalted

Theosophy. He also discussed Allameh's role in discriminating the Islamic philosophy from Greek philosophy.

> "...Our great teacher was master of the three schools of philosophy. He taught Aristotelian philosophy as well as a peripatetic philosopher with books like Shefaa' by Avicenna besides all explanations and interpretations written about them. He was also able to teach Illuminative philosophy like a philosopher of Illumination with the two books "Illuminative philosophy" and "Talvihat" by Sohrevardi. Allameh pointed to Illuminative philosophy in his discussions with Professor Corbin.
>
> Allameh was truly a unique professor in teaching Exalted Theosophy. The explanation he wrote about Asfar is now published enclosed within the book and shows his mastership of Mollasadra school of thought. The books he wrote in philosophy, "the beginning of wisdom[1]" and "the end of wisdom[2]", were both based on Mollasadra's philosophy.

• Investigation on Islamic philosophy

One of the great things that Allameh did was discriminating Islamic philosophy form Greek philosophy. He studied all philosophical works done since the second century as well as all Greek philosophical books. Finally, he managed to discriminate the philosophical issues that Greeks founded from those that Moslem philosophers established. Consequently, he found out that the time philosophy was transferred into Islam, it did not have more than two hundred issues; thanks to the Islamic philosophers, now Islamic philosophy contains more than seventy hundred issues.

Ayatollah Kamel Kheirkhah

• Ayatollah Brujerdi: Ask Allameh Tabatabei

Unfortunately, some historians are pessimistic and see just the empty half of the glass. Sometimes, when people remember the relationship between Allameh and Ayatollah Brujerdi, they mostly recall cancelation of

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[1] بدایه الحکمه

[2] نهایه الحکمه

Allameh's philosophy class by the late Brujerdi. However, they were good friends and respected each other a lot. Ayatollah Kamel Kheirkhah wrote an article titled "Allameh Tabatabaei from the viewpoint of scholars" and published in Maktabe Islam magazine. In this article, he mentioned a memory about Allameh and Ayatollah Brujerdi that shows how much the late Brujerdi respected Allameh and his scientific position.

> "...During the lifetime of Ayatollah Brujerdi, the secretary general of combating drugs congress came Qom to ask Ayatollah Brujerdi about the Islamic judicial decree concerning using drugs and alcohol. The secretary general asked Ayatollah Brujerdi to explain the view of Islam about using drugs and alcohol in detail. In that meeting, Allameh was sitting next to Ayatollah Brujerdi. Ayatollah Brujerdi pointed to Allameh and said, 'I assign Allameh Tabatabaei the responsibility of writing a well-researched article about what you want as he is a great scholar and a skillful researcher. He can explain any view of Islam about it very clearly and comprehensively. We will send you this article.'

•The late Motahhari: Allameh and the intermediary world detachment

The martyr Motahhari who was a scholar and benefited from a very great and noble soul and mind paid Allameh tremendous respect as a very great religious leader. The late Motahhari wrote about Allameh, 'Allameh Tabatabaei is so master of different scientific and philosophical issues that can explain something with the least number of words but the most amount of meaning. His briefness reminds us Avicenna who transferred the most of meaning with the least of words.'

About Allameh's mysticism and power of soul, the martyr teacher, Motahhari said, 'Allameh Tabatabaei could reach the intermediary world detachment and was able to see the hidden things easily.'

• Ayatollah Khoei: Allameh was the thinking mind

One of the religious scholars from religious schools reported that Ayatollah Khoei usually appreciated Allameh's scientific status and said, "Allameh is a thinking mind and a very strong and powerful person."

It is known that Ayatollah Khoei intended to write a comprehensive exegesis about the Holy Quran but changed his mind and did not continue it. When the first volume of Albayan exegesis was written and published publically, many readers welcomed it. Besides, many religious schools students and scholars were inspired by the new method of interpretation in it. Although Ayatollah Khoei did not finish his project, he was happy that Almizan exegesis was written by Allameh Tabatabaei and fulfilled the purpose he followed.

Ayatollah Ali-Akbar Hassani Langerudi

- **The only advice by Allameh: فاذكرونى اذكركم (If you recall God, He will recall you too)**

Ayatollah Langerudi wrote an article in Maktabe Islam magazine titled "The role of ethics in human perfection and Allameh Tabatabaei's ethical qualities". In this article, he writes, 'Allameh never advised people to do or not to do something. His advice was his act not his words. If someone insisted on hearing a piece of advice from him, he would say فاذكرونى اذكركم (If you recall God, He will recall you too).

Ayatollah Langerudi also mentioned Allameh's deep devotion to the Prophet's Family (SA) and his attempts in writing a book defending Shiism and Shiite beliefs containing his discussions with Professor Corbin about the last and alive Infallible Imam, Imam Mahdi (SA). He continued, 'Allameh was bound to hold mourning gatherings in his house for Fatimah Zahra (SA) for ten days.' Ayatollah Langerudi wrote about Allameh, 'All his families and relatives, even those who lived in other cities, were eager to attend those gatherings. When he was on a trip, he usually did not visit different places unless there was a mourning gathering in the neighborhood for the Prophet's Family (SA) especially the Prophet's daughter, Fatimah Zahra (SA).'

Ayatollah Langerudi added:

> "In order to get rid of extreme exhaustion, Allameh used to listen to eulogy of the Infallible Imams (SA) and would cry hard. He traveled to Mashhad every year. Even in his last months of his life with his sever sickness, he traveled to Mashhad and was bound to kiss the holy shrine of

Imam Reza (SA). His son said that Allameh's doctor did not recommend him any trip but Allameh insisted on having a trip to Mashhad. After his trip, his son asked him, 'Did you finally travel to Mashhad?' 'Is there anywhere else' Allameh replied, 'for men to go for telling their pains and getting them healed except Mashhad!?'

Allameh also sought the Infallible Imams' (SA) help in solving the scientific and philosophical problems as well as the questions he faced in writing the exegesis of the Holy Quran. Sometimes he contemplated deeply and appealed to God, Prophet Mohammad (SA) and the Infallible Imams (SA) for long hours to find out what he needed for the exegesis.

He usually said, 'Anything we have is because of the Prophet's Family (SA).'

His whole life was absolutely worshiping God and praying to Him. He had special daily plans for prayers, reading the Holy Quran and his studies. He was so bound to read the Holy Quran and do some special prayers every day that he performed them in the car or in the way getting somewhere in shortage of time.

He had more plans of prayers on Fridays. He tried to stay awake all nights in Ramazan month. He used to ask neighbors' permission to wake them up in case they did not get up on time. Then, he would wake them up by phone or by knocking their doors.

Allameh usually dealt with the problems he faced with great self-confidence, hardworking and full trust in God. Therefore, even a mountain of problems could not stop his plans of studying and praying."

H- The great professor Dr. Sayyed Hussein Nasr

- بداية الحكمه و نهاية الحكمه

There is a book titled "Seeking the Holy issue[1]". This book is published by "Nei Publications" and contains the interview Mr. Ramin Jahanbeglu had with Dr. Sayyed Hussein Nasr. The writer studied that book before but I found some parts of it interesting to be mentioned in the current book. The following parts are taken from "Seeking the Holy issue".

○ Sometimes, Allameh and I (Dr. Nasr) read Bibles and then Allameh interpreted them according to Islam. Those discussions were very uniquely effective and useful for me.

○ Often, Allameh and I went to Damavand or somewhere like that, sat in the nature and talked about some verses of the Holy Quran.

○ A book about the Prophet Mohammad (SA) was published in Iran and contained an article of mine titled "Islam and different religions in the world". Seeing that book and reading its content, Allameh appreciated and praised me a lot. He said, 'It's excellent, your article is excellent but I ask you to write about another aspect of this subject. You can write about the relation between Islam and other religions in the world.'

○ I (Dr. Nasr) encouraged Allameh Tabatabaei to write two books, " بداية الحكمه[2]" and "نهاية الحكمه[3]". These two books are now major references in religious schools. One day, Allameh came to me while he had a nice smile on face and said, 'Here you are, the books you insistently asked me to write.'

○ I had the same role in writing other two books, "The Holy Quran in Islam" and "Shiism in Islam". Once that Count Krag was in Iran, he said that they needed three books about Shiism. They were establishing Religions Educations Department in Colgate University but there were not suitable and comprehensive sources in west about Shiism. Therefore, I took the responsibility and asked Allameh to write two books fulfilling their purpose.

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[1] - در جستجوی امر قدسی

[2] The beginning of wisdom

[3] The end of wisdom

○ The third book as a source of Shiism was a collection of Hadiths reported from the Infallible Imams (SA), Shiite Imams. Allameh chose the Hadiths, Villiam Chittick translated into English and I wrote the introduction. Finally, the result of our work became a very great event that was introducing Shiism to the west for the first time. It was done by the cooperation of Allameh and me.

○ Allameh added many new issues to the Islamic philosophy, issues that were not introduced before. However, his principles were the same as the traditional principles in Islamic philosophy. The book "principles of philosophy and Realistic method" is the best example of Allameh's answers to Marxists' questions.

○ Anyway, Allameh was a great man who had excellent talents in literature besides philosophical aptitudes he had. He wrote good poems and proses in both Persian and Arabic, and was unique in philosophy and interpretation of the Quran. He truly revived Islamic philosophy but never inclined to new western philosophical schools.

I- The great professor, Dr. Ali Ghaemi

• Forgetting God is actually forgetting one's first nature

I had the good fortune to find the phone number of Dr. Ghaemi. After introducing myself on the phone, I asked him to tell me his memories of Allameh Tabatabaei as he had some visits with Allameh. "OK. I have something to say" he replied, "I'll write it and send it to you." The following is Dr. Ghaemi's memory of Allameh:

> "Some of my friends and I went to visit the great exegete, Allameh Tabatabaei. His magnitude was so great that I found myself a tiny pebble in front of a massive mountain. I could not dare to speak. He welcomed us warmly and graciously. After common greetings, he sat modestly on his old carpet in front of us. After some minutes, he stood up for serving us. We asked him not to bother himself for serving us but he said, 'You are my guests!'. With his shaking hands, he served us tea. His simplicity, modesty and generosity were big lessons to us.

After a while, I finally dared to ask my question, 'Sir, you have written a very comprehensive and accurate exegesis of the Holy Quran. Is there any verse in the Holy Quran that you consider more important and informative?'

Hearing this question, Allameh's face turned red and said, 'Why do you ask me such a question? All verses of the Holy Quran are significant and instructive. It is a heavy responsibility to answer such a question.'

Immediately, I apologized him and said, 'I did not mean to bother you. I just wanted to learn something from you.' After a short silence, Allameh said, 'Think a lot about this verse in the Holy Quran:

« وَ لا تَكُونُوا كَالَّذِينَ نَسوا الله فَانسيهُم اَنفُسَهُم »[1]

And be ye not like those who forgot Allah. and He made them forget their own souls! Such are the rebellious transgressors!

Human being has a God-friendly nature. If he neglects and forgets God, he actually forgets and neglects his own original nature. Therefore, he will be unacquainted to himself and will not realize the true worth of his nature. In Islam, the true worth of human nature is Paradise. Such a person, strange to his own nature, will be able to do any wrongness and will not be tied to any rules. This person has no place in Paradise.'

Allameh's words reminded me of the issue in west called "alienation" that is one of the biggest problems in secular societies. God bless Allameh Tabatabaei who was truly the pride of Islam."

J- Memories of Ayatollah Mamduhi Kermanshahi

• During the days, we use another light

One day I went for a visit to a friend of mine who was sick then. In my

[1] - Surah 59, verse 19

friend's house, I met Ayatollah Mamduhi who was there for visiting my friend. He recalled Allameh Tabatabaei and told me a memory of him. He said that Allameh had some weekly classes that were held in Ayatollah Ansari Shirazi's house. As the time of class was in the evening and alleys were dark with uneven surface, Ayatollah Mamduhi offered Allameh holding the classes in Allameh's house to set him at ease. 'No!' Allameh replied, 'Do you think it is the sunlight that I use during the day? It is another light that guides me every time.'

Ayatollah Mamduhi also remembered Allameh's wife who was very loyal and kind to her husband. He reported from Allameh that he said, 'She has live for 45 years with me in Qom, Najaf and Tabriz. However, she has never asked me anything even when we lived in absolute poorness.'

Ayatollah Mamduhi added that he intended to buy Allameh's house and change it into a big library, so he wrote a letter to the leader- Ayatollah Khamenei- and asked his permission. He accepted and allowed him but they could not reach an agreement with the seller of the house and did not make a contract.

K- Memories of Ayatollah Hajj Sheikh Mohammad Ali Gerami

• Guidance in his friends and students' lives

Ayatollah Gerami used to hold mourning gatherings in the last ten days of Safar month. I usually attended those meetings and enjoyed the purity and sincerity there. One night after the meeting, Ayatollah Gerami accepted me and I told him about the current book that I was writing then. I asked him if he had any memories of Allameh Tabatabaei to be published in the book. He said that he accompanied Allameh in some of his trips to Isfahan and learned a lot from Allameh's words and manners. Allameh was full of self-purification, dignity, magnanimity, simplicity and modesty and you could feel and see piety in his whole being. He was extremely patient and tolerated bitter criticisms about himself. His son reported that sometimes his father, Allameh, came home shaking of anger but said nothing. Allameh lived in hardness, not because of financial or material problems, but because of some friends, colleagues

or current scholars who made him sad.

'Allameh was really fond of his students and guided them not only in educational affairs, but also in their lives.' Ayatollah Gerami said, 'He liked me (Gerami) very much. He advised me to buy a piece of land that was on sale that time. He told me it might become more expensive later. He was right. After two years, the price of land increased incredibly. I do not know how he was aware of the future; I can only say that he could see something that others could not. He always cared about his students and it benefited us.'

Ayatollah Gerami added, 'I deeply regret not recording the classes and discussions we had with Allameh Tabatabaei. I think how much they could be useful and informative for the religious school and university students today.'

L- Memories of Ayatollah Sheikh Hussein Ansarian

• Night prayers and crying for Imam Hussein (SA) is the path of achievement

Hajj Sheikh Hussein Ansarian said that when he was studying in Qom, he sometimes saw Allameh Tabatabei walking to the holy shrine or to the religious school. One day he saw a common person who stopped Allameh in the pavement and asked him a question. Sheikh Hussein Ansarian said that he got curious about their talk, so went closer and listened to their questions and answers. The man asked, 'Sir, what is the specific way you passed to reach such status? Would you please tell me to follow the same way if God gives me the good fortune?' Without considering the time and place and with his always simplicity and calmness, Allameh replied him, 'There are many ways, but one way is the most effective and important. It is the way that I am proud of it. Saying the night prayers and crying for Imam Hussein (SA) are that special way.'

It was seen that Allameh usually attended mourning gatherings for Imam Hussein (SA) and used to cry a lot. Sometimes, he cried so deeply and heavily that other people cried too.

M- Memories of Ayatollah Mohammad Ibrahim Jannati

• Appreciative and grateful to the teacher and the discussion partner

Allameh Tabatabaei never forgot his teachers. Allameh Sadra Badkubei was his partner in discussions in the religious school in Najaf. In his autobiography, Allameh mentions that he learned a lot from Allameh Sadra Badkubei, he also recalls his teacher, Ayatollah Sayyed Hussein Badkubei.

One day, Ayatollah Jannati and I (the writer) went to visit Allameh. Allameh asked us about Allameh Sadra Badkubei's health and praised him a lot. Then, Ayatollah Jannati talked about Allameh Sadra Badkubei's status in Najaf and said that he was the first man and the greatest scholar in wisdom, philosophy and Jurisprudence in his time.

It showed that how much Allameh Tabatabaei cared about his discussion partner and that he did not forget him as he mentioned his name in his autobiography. Allameh was so appreciative and thankful that would never forget anyone who served or helped him once.

That day we visited Allameh, Ayatollah Jannati was deeply impressed by the simplicity of Allameh's life and remembered a memory reported by one of his friends, Ayatollah Sayyed Sadegh Shams Vac'ez. Ayatollah Shams told him that one day in a cold winter he visited Allameh in his house and saw him in thick clothes sitting in a cold room. 'Sir, why don't you turn the heater on?' Shams asked Allameh, 'You'll catch a cold so.' 'Yes' Allameh replied, 'We've ran out of oil. My son is to get some. Don't worry; we'll turn the heater on.'

That time, there was shortage of oil in the whole country and Allameh could not find oil. Ayatollah Shams prepared them some oil and they could turn the heater on. When the heater was on, Allameh said 'Thank God'. Allameh lived so, never asked someone for a help. He usually did not tell anyone about the problems he had, if someone could understand his problem and ask him for the permission of help, he might tell the problem and accept his help.

N- Ayatollah Hajj Sheikh Aliakbar Mas'oudi Khomeini

• An instruction that changed a life materially and spiritually

Ayatollah Mas'oudi is one of the scholars and professors in religious schools that has served the Islamic society a lot. I remember a trip to Syria in which I accompanied Ayatollah Mas'oudi and Ayatollah Mesbah Yazdi and it was a very effective and spiritual trip. Some years later, Ayatollah Mas'oudi was appointed to manage the holy shrine of Fatimah Maa'sumah in Qom by the leader of Iran, Ayatollah Khamenei. He managed the holy shrine for 19 years and described his servings in a book titled 'Long-lasting Servings'. After a while, he became sick so that I called him to ask about his health. He was the student of Allameh in his Asfar, Shefaa' and interpretation classes, so I asked him any memories he had from Allameh Tabatabaei. The following memories are Ayatollah Mas'oudi's from Allameh.

• The first memory

About four months before his decease, I (Ayatollah Mas'oudi) went to visit Allameh in his house and ask him about his health. He himself opened the door and welcomed me. It was very cold in the house and Allameh was shaking of coldness. I asked him why it was so cold there. Thankfully and without anxiety, he said that they ran out of oil and the heater was off. 'Don't worry! It'll be OK!' he added. Immediately, I sent my son to get some oil and turned the heater on. I was sad why such a great scholar must be alone in hard times without any help. I never forget his wet eyes and shaking hands when he prayed for me and thanked God.

• The second memory

About two months before his decease, one day I saw him walking towards the holy shrine of Fatimah Maa'sumah. I seized the opportunity and reached him. After usual greetings, I asked him for an instruction to change my life. He gave me an instruction that changed the whole of my life materially and spiritually. That instruction was so effective that I was surprised. God bless Allameh Tabatabei.

O- Memories of Ayatollah Taghi Zad

• Imam Hussein never leaves anyone alone

Ayatollah Taghi Zad is one of the religious scholars who is deeply fond of the Prophet's Family (SA), specially Imam Hussein (SA). He told me a memory about Allameh and his belief in Imam Hussein's (SA) benevolence and magnanimity. One day Ayatollah Taghi Zad went to visit Allameh in his house. Leaving his house and saying goodbye, Ayatollah Taghi zad told Allameh, 'Sir, pray for us, pray that Imam Hussein (SA) never leaves us alone.' With his sweet Turkish accent and his always courtesy and calmness, Allameh replied, 'He won't!' Then, his shining eyes became full of tears and told, 'We are truant slaves! They never leave us alone and helpless. They follow us and insist on guiding us.'

• I just hope to Abolfazl[1] (SA)

One day in a summer, there was a meeting in Ayatollah Milani's house in Mashhad. Allameh was in the meeting and I (Taghi Zad) had the good fortune to be there. One of the people asked Allameh, 'Sir, anyone is proud of some divine good fortunes God granted him. What about you? Which of your good fortunes are you proud of?' After a short silence, he replied, 'I mostly hope to Abolfazl (SA) and I am proud of this devotion. My belief and devotion to him is not that of a mystic, philosopher or scholar, it the kind of belief and devotion that illiterate Turkish common people have to Abolfazl (SA).' Then he shed into tears.

• The pith of Islam and Quran is "بسم الله الرحمن الرحيم"

Although I was not a student of Allameh, he used to like me (Taghi Zad) a lot. I was extremely fond of him and wanted to be more with him. Once, I asked him, 'Sir, I'd like to be more with you. May I?'. 'Tomorrow, I'm going to the graveyard' he replied, 'you can come with me'.

That night I was so excited and happy about tomorrow that I could not sleep. Next day in the graveyard while walking beside Allameh, I asked him, 'Sir, I'm a bit impatient and maybe unable to understand the pith of

[1] Imam Hussein's brother who helped him a lot in Ashura and was martyred in Karbala-

religion. Would you please tell me what is the gist of Islam?' That day, my question was more like a joke and Allameh smiled before answering me. 'Be kind with everybody' he replied, 'kind with friends and moderate with enemies' Then he added, 'The pith and gist of the religion and the Holy Quran is "بسم الله الرحمن الرحيم" (In the name of Allah, the Most Beneficent, the Most Merciful). In any action you do, try to represent this statement. Try to remember Allah; try to be beneficent to all people and merciful to faithful people.' I remember that Allameh said, 'the best statement to remember God is praising the Prophet Mohammad and His Family (SA) with اللهم صلى على محمد (ص) و آل محمد (ص) و عجل فرجهم .'

P- Memories of Ayatollah Rasouli Araki

• After the pilgrimage of the holy shrine of Imam Reza (SA)

Ayatollah Rasouli Araki is one of the great orators of the country whose speeches are known to be very effective. He has written many books and is also trusted by many religious scholars and legal authorities. In a visit with Ayatollah Rasouli Araki, I asked him if he had any memory about Allameh and he said:

> "I (Rasouli) attended all sessions of Allameh's interpretation classes. Most of the things that I say in my speeches in mosques and gatherings are taken from what I learnt in Allameh's classes. Sometimes that I asked Allameh questions in the class, he said, 'It's a good question' and then answered me.
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> Once, I met Ayatollah Mousavi Hamedani (the translator of Almizan exegesis from Arabic to Persian) in the holy shrine of Fatimah Maa'sumah in Qom. He suggested having a visit with Allameh, so we went towards Allameh's house together. After knocking his door, Allameh himself opened the door and welcomed us.
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> After usual greetings, Allameh himself served us tea. It was a very friendly and spiritual meeting. That time, I had a pain in my heart. I told Allameh, 'Sir, I drink your tea with the hope of healing. Please pray for my health.' 'Of course' Allameh replied and prayed for me then. I asked him to put his hand on my heart

and pray, he did so and prayed for the health of my heart.

In that visit, I asked Allameh, 'Sir, which one is better in doing things? Completing them or leaving them unfinished?' 'It's clear!' Allameh replied, 'completing and finishing is better'. Then, I said, 'Sir, you've written 10 volumes of Almizan exegesis, why don't you finish and complete the next 10 volumes?' Meanwhile, Mr. Mousavi was nervous about what I was telling and nudged me frequently. He was anxious if I was not polite enough with Allameh but I felt it necessary to tell it to Allameh. During my talk, Allameh's head was down and when I finished he raised his head. With his wet eyes and hopeful face, he said, 'Thanks for reminding and advising me. You are right. After the pilgrimage of the holy shrine of Imam Reza (SA), I will start writing the rest of Almizan exegesis. I will not start any other work unless I finish Almizan.'

After that meeting and in our way back to home, Mr. Mousavi told me, 'Although you spoke a bit harsh to Allameh, it was a good point you mentioned. I hope Allameh do what he said."

Ayatollah Rasouli added that Allameh attended some of the meetings and gatherings he delivered speech then and focused that Allameh was so sincere and devoted to the Prophet's Family (SA) that shed into heavy tears and cried a lot. He said that Allameh's manner was wholly a lesson to all us, the religious schools students.

Q- Memories of Ayatollah Ale-Taha

• Seeking to write his name as attenders of the gathering for Imam Hussein (SA)

Ayatollah Ale-Taha is one of the great and famous orators who has reported the following memory in his speeches frequently.

"Every year in Moharram month, there was a mourning gathering for Imam Hussein in the house of Ayatollah Hajj Sayyed Mostafa Borgha'ai and I (Ale-Taha) had the good fortune to deliver speech in some of their meetings. Allameh Tabatabaei used to attend

those gatherings, he usually sat in a room listening to the orator and crying a lot with the sermon.

It was interesting to me why Allameh usually chose the mourning gathering held in Ayatollah Borgha'ai's house since there were many other mourning meetings near his house. One day and out of curiosity, I asked Allameh about it. With wet eyes and shaking voice, he said, 'It is over a century that mourning gatherings are held in this house. Many great orators have delivered speech here and uncountable pious people have come and cried here for Imam Hussein (SA). In the Resurrection Day, this house will witness the people who came and cried for Imam Hussein (SA) here. I come here too to be witnessed by this house then. What honor and proud may be greater than being known as the attender in the mourning gatherings for Imam Hussein (SA) in the Resurrection Day?"

R- Memories of Ayatollah Sayyed Mohammad Thaghafi

• Think about how you will answer in the Resurrection Day

Ayatollah Thaghafi reported that when Mr. Elhami wrote a book about Zarathustra (c. 600 BC), he brought his book to Allameh and read some parts of it for him. Allameh was interested in his book and the research he did. Allameh asked Mr. Elhami a question, 'Mr. Elhami, if – in the Resurrection Day- Zarathustra asks you why you wrote something about me in your book, what will you answer?' Then he explained that you must never talk about someone certainly. You must search and investigate a lot and mention words like 'maybe' or 'perhaps' to avoid any wrong judgment or idea.

It is a lesson to writers, especially to those who write about other people and criticize them. Many famous people are criticized bitterly by critics and have lost their respect among people. This point is mostly about those who criticized Allameh harshly, wrote or said many unfair things about him and annoyed him in his lifetime. God forgives them!

S- Memories of Ayatollah Mahdi-Poor

● اللهم صل على فاطمه و ابيها و بعلها و بنيها

The writer had the good fortune to meet Ayatollah Mahdi-Poor and ask him about memories he had about Allameh Tabatabaei. The following are memories of him:

○ Allameh's son-in-law, Ayatollah Managhebi, was prisoned for a couple of months during Pahlavi regime. After his freedom, he reported that he was very sad and depressed in the jail. One day, he remembered a statement of praise Allameh taught him once (اللهم صل على فاطمه و ابيها و بعلها و بنيها) "Praise of Allah to Fatimah, her father, her husband and her two sons (SA)". Therefore, he repeated that praise for 350 times (the numerical value of the name فاطمه (Fatimah). Soon after that, he felt better and released.

○ There was a conference in Tehran and a number of Cardinals and priests were sent there by Pop. After the conference, they went to Qom to meet Ayatollah Shariat-Madari. After their visit, Ayatollah Shariat-Madari suggested a visit with Allameh Tabatabaei as well. Cardinals said that we are suggested to visit only you, but Ayatollah Shariat-Madari replied that it is necessary to visit Allameh to get better answers to your questions.

Finally, Mr. Khosroshahi and I (Mahdi-Poor) together with the cardinals and priests went to visit Allamh. It was a very effective meeting and many good questions and answers were discussed. Allamh was not able to speak English but knew the English equivalents of some key words. In that meeting, Mr. Khosroshahi translated Allameh's talk into English for cardinals. In some cases, Allameh told him the word you said is not the translation of what I said, and Allameh himself told the appropriate equivalents for some special words.

Allameh's talk was so effective and interesting to cardinals and priests that they were inspired and attracted.

○ A religious school student had translated Allameh's book titled "Ali (SA) and divine philosophy" into Persian and it was published by

Darrotablighe Islami[1] publication. After the Islamic revolution and because of some political issues, the translator wanted to remove the logo of publication from his book. Allameh's son understood about the matter and reported the story to his father. Allameh said, 'I don't want the name of this translator on my book!'.

○ Allameh reported that he asked Professor Corbin, 'What do you say in your prayers? Do you say the current prayers or do you say your own words?'. 'I say the prayers of your twelfth Imam, Mahdi (SA).' Professor Corbin replied, 'I want to talk to God with the words of the alive Infallible Imam.'

It made Hajj Sheikh Issa Ahari to gather the prayers of Imam Mahdi (SA) in a book, and it was later published as "صحیفه المهدی".

○ One day in Qom, Ayatollah Sayyed Sajjad Alavi and Ayatollah Golpayegani went to visit Allameh Tabatabaei in his house. After usual greetings and servings, Ayatollah Golpayegani asked Allameh, 'Sir, what are you doing recently? Why so many exegeses are around you?' 'I saw my mother in a dream' Allameh replied, 'I asked her what is more valuable and important there? She answered me that anything related to the Holy Quran is very valuable and important here. Therefore, I am writing an interpretation and exegesis about Quran.'

T- Ayatollah Parsa

Ayatollah Parsa is one of the great sages who was the student of Ayatollah Bahjat. The writer had the good fortune to meet him and ask him about the memories he remembered about Allameh. He promised to write his memories about Allameh and send me. The following memories are his.

• Prize these holy shrines

I (Parsa) remember a meeting with Allameh in which a religious school student asked Allameh's permission for publishing the story of divine prophets (SA) in the Holy Quran referencing to Almizan exegesis, and Allameh allowed him to do that. Besides, that man asked Allameh, 'Sir, I

[1] دار التبلیغ اسلامی

am going to have a pilgrimage in the holy shrines in Syria. Do you have any advice for me?' 'Prize these holy shrines' Allameh replied.

The writer heard this issue in another words from an orator. He said that once a researcher asked Allameh his idea about the authenticity of the holy shrine of Imam Hussein's (SA) little daughter in Syria. 'I suggest you to have a pilgrimage in that holy shrine' Allameh replied him, 'then, if you were still in doubts and did not find your answer, I will give you my idea and we will discuss about it.'

• Teaching calligraphy

I heard from Ayatollah sheikh Mojtaba Lankarani that Allameh taught Mr. Khoei calligraphy. I remember one day when I was in a visit with Allameh, after asking my questions and getting the answers, I asked Allameh, 'Sir, how Mr. Khoei learnt calligraphy?' 'One year in Ramazan month in Najaf' Allameh replied, 'I taught some students calligraphy. Mr. Khoei was one of them.'

Allameh tried to serve and help Islam and Moslems in any way he could, and teaching calligraphy to students is one of them. Although his hand shook in last years of his life, he had a beautiful handwriting. Sometimes, he himself was shocked and excited when he saw his handwriting of the past, when he was young.

• Serving in mourning gatherings for Imam Hussein (SA) from childhood

Sayyed Mohammad Chavoshi was one of the great orators in Qom. He was sick, so Sheikh mohammad Tehrani and I went to visit him and ask him about his health. He told us that he served in mourning gatherings for Imam Hussein (SA) from his childhood.

The late Chavoshi reported us a visit he had with Allameh and that Allameh told him, 'prize your serves for Imam Hussein (SA)'. Then Allameh said the following story to him:

> "The time when Sheikh Morteza Ansari, the great Jurisprudent in Islam and Shiism, lived in Najaf, a group of people from Iran went there for pilgrimage. A member of their citizens was a scholar in Najaf, so they asked him to come back to Iran and be a

scholar in his own city. That scholar promised them to return only if Sheikh Morteza Ansari ordered him. Those people went to Sheikh Ansari and asked him to order that scholar to return to his own city in Iran. Sheikh Ansari did so and they set off turning back to home accompanying their scholar citizen.

In their return way, they went for a pilgrimage in Karbala and the holy shrine of Imam Hussein (SA). The next morning, when they were preparing to continue their journey, that scholar told them that he could not continue, he wanted to stay in Karbala.

They asked him why and the scholar told them about the dream he saw last night. He was informed about his death three days later. He said that he went to a very big and gorgeous garden that belonged to Sheikh Ansari. Then, he saw another garden more beautiful and amazing than the first one that belonged to Ayatollah Darbandi and it was told that this garden is given to him by Imam Hussein (SA). Afterwards, he saw his garden that was not as beautiful as the other ones but also very nice. He was told in the dream that this garden is his place and he will come here three days later. Three days later, that scholar passed away, God blesses him!"

- **Reading Ashura Prayers from Ashura Day to Arbaa'in Day**

I (Parsa) used to ask Allameh special methods for spiritual improvement. One day, I went to his house to ask him something. Allameh was not home, so I turned back. In my way back to home, I saw Allameh who was getting down a taxi. I said hello to him and accompanied him to his house. 'Come inside to see what your problem is' Allameh told me. After listening to my talk, Allameh advised me to read Ashura prayers from Ashura Day to Arbaa'in Day. I also remember that the very great scholar Ayatollah Bahjat said, 'Reading Ashura prayers is the same as being with Imam Hussein (SA), and crying for Imam Hussein (SA) is as valuable as martyrdom.'

- **I am honored by taking part in a mourning session**

One day, I went to Allameh's house for a question. When I knocked the door, Allameh himself opened the door while he was already prepared

and dressed to go out. He said, 'I'm honored by taking part in a mourning gathering.'

Mourning sessions for Imam Hussein (SA) were so worthy and important in Allameh's view that he knew himself honored by taking part there.

- **Imam Hussein's close friend is God**

I (Parsa) remember that I heard from Allameh in Mashhad that Imam Hussein's close friend is God. He meant the closeness between Imam Hussein (SA) and Allah. One time, I tried to kiss Allameh's hands. He drew his hands and said, 'Swear to God that I don't like that.'

Allameh frequently mentioned that the only worthy thing we have is Shari'at (following the Prophet Mohammad and his family (SA)). He said that the only path that leads you to the truth and prosperity is the path of Shari'at, following whatever is said by the Prophet Mohammad (SA) and the Infallible Imams (SA); from the smallest detail to the most significant principles.

- **Allameh was unique in his perfectness**

Ayatollah Bahjat who was perfect in wisdom, knowledge and right deeds, in one of his classes talked about Allameh in this way:

> "Allameh knew jurisprudence better than wisdom but his modesty and piety did not let him to make judgments as a jurisprudent. In perfectness and comprehensiveness, Allameh was unique; he was master of wisdom, jurisprudence, astrology, etc."

In Almizan exegesis, Allameh has analyzed, discussed and answered all the doubts and questions made by materialists, unbelievers and atheists about Islam and other divine religions by mentioning rightful logical and rational reasoning. He has also discussed and answered any problem, doubt or question made by different Islamic sects about Shiism and its beliefs without any prejudice. Two of his books, 'Shiism in Islam' and 'Principles of beliefs and religious commands', are honestly unique and excellent.

Allameh served Islam and Shiism in his whole life and defended Islamic beliefs and principles in his books and exegesis against unbelievers'

doubts and questions. Although he was extremely faithful about Islam and Shiism, he never defended Islam prejudicially. Instead, he always tried to prove the rightfulness of Islam rationally and logically.

U- Professor Nosratollah Shadnoosh

My dear friend, Mr. Nosratollah Shadnoosh, reported from the great professor Dr. Sayyed Hussein Nasr who said:

> "I had the good fortune of being Allameh's student. I remember that, in Tehran, we had a meeting with friends who were university professors, scientists and scholars. We had the good fortune of having Allameh Tabatabaei is our meetings. I remember that how it was difficult for him to come to Tehran from Qom, but he usually attended in our meetings and we learned a number of scientific, spiritual and mystical lessons from him.
>
> Once, Allameh asked me to invite Dr. Shariati to talk to him for two or three sessions. I did so and Dr. Shariati accepted the invitation. However, unfortunately, something happened and this visit did not happen."

One of the great sages reported that he heard from Allameh, 'If Dr. Shariati agrees, he can come to me and ask his questions, I will answer his questions and he will learn useful lessons. I (Tabatabaei) declare my preparedness for teaching Dr. Shariati.'

It seems that this request was made when Dr. Shariati delivered speeches in Ershad salon and his books were published. That time, some of Dr. Shariati's ideas about religion and some Shiite leaders had made disagreements between university professors and religious schools scholars. Although the visit between Allameh and Dr. Shariati was not made, the author witnessed a visit between Dr. Shariati, his father and Ayatollah Shariat-Madari. Nobody knows what was said and heard in that meeting; but it was said that meeting was a very useful and effective one. After that visit, Dr. Shariati's literature and tone of speech about religious affairs and Shiite scholars were completely changed, and nobody knew how it happened.

Professor Shadnoosh also reported something he had heard from the late Motahari in a meeting in Qom. The late Motahari told them the story he had already said to Allameh.

> "My mother told me that when he was pregnant with me, my father bought him a very beautiful and expensive bracelet. My mother liked that bracelet a lot, as it reminded her of me (Morteza). After my birth, once when my mother was washing the clothes in the yard, a crow took the bracelet and flied away. My mother could not understand where the bird went. Disappointedly, she gave the baby (me) to my father and told him about the crow and the bracelet. When my dad and mom were talking, I opened my eyes and looked at a specific point on the roof. My father understood the meaning of my look and went to check that point immediately. He found the bracelet there and gave it to my mother. My mother was shocked and delighted. She thanked God and prayed for me to have a bright and prosperous destiny. My mother said that she realized that his son will be an effective and important person in the society."

This story was very interesting to Allameh and made a sweat smile on his face. He said, 'Yes. Mr. Motahari. There are many secrets and hidden mysteries we do not know. We may know only a few of them.' Allameh continued, 'when I was in my mom's womb, she read the Holy Quran and I know some of the verses she read. When I lived in Tabriz and I was young, sometimes when good things happened to me, she used to pray for me.'

V- The respectful scholar, Hajj Morteza Akhundi

• Allameh's gentility and courtesy about the publication of Beharol-Anvar

Hajj Morteza Akhundi is the author's brother-in-law who was in a close relationship with Allameh for publication of Almizan exegesis. Therefore, the author asked him about any memories he remembered about Allameh to publish in the current book. He said that he remembered more of the memories heard from his father, Hajj Sheikh

Mohammad Akhundi, about Allameh.

○ Maybe, the most important memory of mine about Allameh refers to the publication of Beharol-Anvar with the introduction written by Allameh. In 1957, my father and I were in Mashhad for a pilgrimage. After a telephone call to Tehran, my father understood that Ayatollah Brujerdi who had bought about five or six volumes of Beharo-Anvar to help the publications in selling them, turned the books back and asked for the money he paid. The reason was the introduction that was written by Allameh and was published in the books. Eight volumes of Beharol-Anvar were published with Allameh's introduction, and the rest of it with others' introductions.

Arriving Tehran, my father and I went to visit Allameh and asked him about the story. That time, there were some scientific discussions in religious schools about Allameh's ideas. Perhaps, those discussions made Ayatollah Brujerdi to do so. Anyway, Allameh decided not to continue writing introductions for Beharol-Anvar and asked the publications to choose another person.

As I (Akhundi) wrote in the introduction of my book, "Affectionate to Unitarianism", there was a special situation and atmosphere at that time. Then, the occupying regime of Israel was recognized by UN, so uniformity among Islamic societies was extremely essential and necessary. At that special time, Allameh Mohammad Taghi Ghomi was sent by Ayatollah Brujerdi to Egypt and managed to convince Sheikh Mahmood Shaltoot, the manager of Jame'e al-Azhar in Egypt, to command the permission of following Shiite jurisprudence laws for all Muslims from any sect. That was a great victory for Shiism and any discrepancy among Shiite scholars would collapse it and would satisfy enemies of Islam. Therefore, according to this important matter and the respect Allameh felt for Ayatollah Brujerdi as the leader of all Shiites in the world, Allameh decided not to argue about it and respected Ayatollah Brujerdi's idea. Later, Ayatollah Brujerdi changed his mind about Allameh, but Allameh did not have

enough time to continue his introductions for Beharol-Anvar.

Unfortunately, there were rumors that the publications did not publish Allameh's introductions any more in order to avoid financial loss in selling the books, but it was not right.

o In hot summers and holidays of religious schools, Allameh used to stay in north of Tehran, Darakeh, where there is a very nice and fresh weather. I (Akhundi) had the good fortune of accompanying my father in his visits with Allameh in Darakeh. Most of the days, especially on Fridays, many of Allameh's friends and fans came to visit him in his house. Those meetings and visits were very good opportunities to benefit from his scientific knowledge. At the time of noon prayers, we followed Allameh in a congregational prayer, and at the lunchtime, some food was prepared by friends and all people sat around a cloth eating food together with Allameh Tabatabaei.

o After the Islamic Revolution of Iran, Allameh and some university professors, lawyers, judges and religious school scholars had some meetings in Tehran on Friday nights. Sometimes, I attended there to get the volumes of Almizan exegesis for publication. I remember that I asked him about the relation between the following verses in the Holy Quran:

«ما أَصابَکَ مِنْ حَسَنَةٍ فَمِنَ اللَّهِ وَ ما أَصابَکَ مِنْ سَيِّئَةٍ فَمِنْ نَفْسِکَ »[1]

Whatever good, (O man!) happens to thee, is from Allah. but whatever evil happens to thee, is from thy (own) soul.

«وَ ما أَصابَكُمْ مِنْ مُصيبَةٍ فَبِما كَسَبَتْ أَيْديكُمْ»[2]

Whatever misfortune happens to you, is because on the things your hands have wrought,

[1] - Surah 4, verse 79
[2] - Surah 42, verse 30

«ما أَصابَ مِنْ مُصيبَةٍ إِلاَّ بِإِذْنِ اللَّهِ»[1]

No kind of calamity can occur, except by the leave of Allah.

Then, Allameh wrote the explanation of the relation among them in Almizan exegesis as the interpretation of 79th verse in Nessa' Surah.

○ In one of my trips to Qom, I remember that I saw Allameh after my pilgrimage in the holy shrine. I said him 'Hello' and he replied only 'Hello' and did not say anything else. He was going home and I accompanied him to his house. At the door of his house, he asked me about my health and talked to me warmly and friendly. I understood that he was saying supererogatory prayers and he could not talk to me. Besides, I found the importance of supererogatory prayers and the possibility of saying them while walking.

○ I also remember when Dr. Hussein Nasr called me and asked me to publish the new book Allameh had written and Dr. Nasr had revised. We made the contract with Allameh himself and it was published and widely welcomed by the society. It is worth mentioning that this book has been translated into many languages and had been effective in other countries as well.

W- Mr. Abdol Hamid Seifi

Hajj Sayyed Jaa'far Hojjat Kashfi is an effective orator who delivers excellent speeches. He is also known for his talent in calligraphy whose handwritings are decorations of many holy shrines in Iran. Once when I met him, I asked him if he had any memories about Allameh Tabatabaei. 'I did not have any personal visit with Allameh' Mr. Kashfi replied, 'but a friend of mine, Mr. Abdol Hamid Seifi, who lives in Shiraz has good memories about Allameh.'

Mr. Kashfi gave me the telephone number and address of his friend, and I called him. After usual greetings and introducing myself, I told him

[1] - Surah 64, verse 11

about the current book and asked him any memories he remembered about Allameh. 'I am going on a trip to Mashhad now' Mr. Seifi replied me, 'I promise to write my memories and send it to you after my return.'

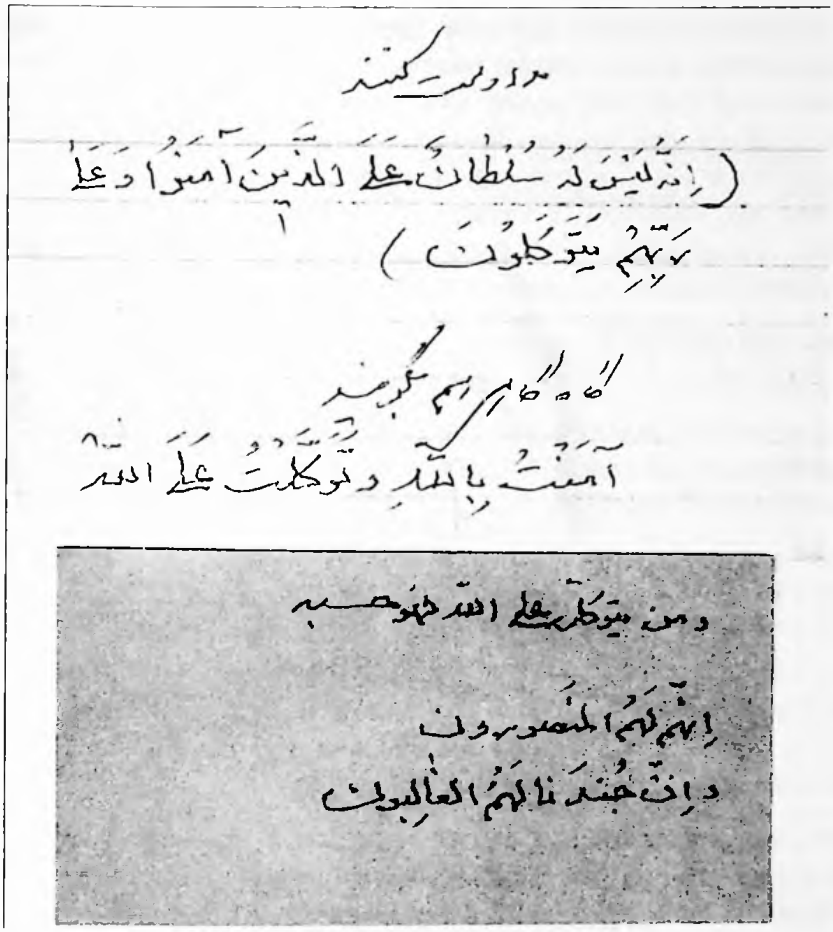
The following sweet and honest memories are Mr. Seifi's about Allameh:

- **A symbol of calmness**

I (Seifi) am not so great to talk about one of the greatest sages in the history of Islam. However, two reasons make me daring to do so. First, the historical gaps and unknown matters that were made by someone's silence and that caused misguidance in future generations. Second, the silence about some religious scholars and different aspects of their life and personality that left them unknown to future generations. Undoubtedly, Allameh was one of the divine sages who was in contact with the alive twelfth Infallible Imam, Imam Mahdi (SA). He did not only belong to the noble and academic level of society, but also he was a member of common people who would benefit his presence and advice in any occasion.

As I was a religious and political active, I was prisoned by the security guards of Pahlavi regime (SAVAK) two times. After my freedom, I was still under their control and did not feel safe. Therefore, I planned a trip to Qom in order to pray in the holy shrine of Fatimmah Maa'sumah (SA) and Jamkaran Mosque. Praying in Jamkaran Mosque, I recalled Allameh Tabatabaei and immediately decided to visit him. Like iron that is absorbed by a magnet, I was absorbed by Allameh. I rang the bell of his house and Allameh himself opened the door. He invited me inside and served me a cup of tea. I told him about my problems. His bright face, shining eyes and attractive look made me calm.

I told him about a business that I wanted to start, and Allameh advised me repeating the Quranic verse (و من يتوكل على الله فهو حسبه) to feel more confident and trust more in God. To avoid the evil of SAVAK, he advised me repeating (انهم لهم المنصورون و ان جندنا لهم الغالبون). His words were like a reviving breath to a dead body, so I felt relieved and tranquil then. Our visit took about an hour, I went to him with a heart full of anxiety and concern but I left him with an ocean of calmness and spirituality in my heart.



Some Quranic verses written by Allameh Tabatabaei for Mr. Seifi

When I turned back home, my parents asked me about my trip and told me about one special dream they both saw. In their dreams, they both saw me in a big salon in which many people were listening to advices of a very gentle and bright clergyman whose voice was heard by everybody there. After his speech, that clergyman wrote something on a piece of paper and gave it to me. They saw that the words on the paper were shining as lights.

I found that his gentle advice that was heard by everybody was Almizan exegesis written by Allameh, a simple interpretation of the Holy Quran

that is understandable by everyone. The bright words on a paper were the Quranic verses Allameh wrote for me, and they were shining as they are the words of God. If I myself saw such a dream, I would consider it because of my visit and my devotion to Allameh. However, my parents did not know about my visit with Allameh and about what happened between us. Therefore, I found it a true dream that made me more faithful and confident. Next day, I started the beginnings of my business and I could found it in a short time.

• Imam Mahdi's (SA) agent

Next year, a shop was set up next to mine selling music tapes. The shopkeeper used to play different types of music loudly to public in order to advertise for his shop. Those sounds bothered me and I did not like to listen to them. I asked him frequently not to do that but he did not listen.

In my second visit with Allameh, I complained about the neighbor. After a short silence, Allameh raised his head and gently said, 'He will move.' Two or three days after my return to Shiraz, the neighbor shopkeeper came to my shop and apologized for his annoyance. He told that he was going to change his career and wanted to sell his shop. He offered me to buy his shop but I did not have enough money then to buy that. Besides, I was worried if the next owner continues his job, selling music tapes!

Some days later, a friend of mine, Hajj Hussein Nejat who was a trusted and respected pious man in Shiraz, came to my shop. He asked me about my business and its profitability. He asked whether I had enough money to pay my debts or to buy goods to sell. In answer to his questions, I said that I had no problem and thanked him for his consideration. Next day, Hajj Nejat came to my shop again and asked the same questions. I found it unusual and asked him why he did so. I guessed it was related to buying the next-door shop.

'Yesterday at noon' Hajj Nejat said, 'Hajj Abdollahi called me and asked me to do something for him. Hajj Abdollahi said that, last night, he saw Imam Mahdi (SA) in a dream. Imam told him about you and asked him to help you in anything you need. As Hajj Abdollahi was going on a trip, he called me (Nejat) and asked me to come here and help you in anything you need on behalf of him.'

I (Seifi) told him about the neighbor shop and some money I needed to borrow for buying that. Hajj Nejat gave me the money that day and I bought the shop immediately.

Hajj Abdollahi was a friend of Ayatollah Dastgheib and a reliable and honest man in his business. In a terrorist bombing attack, Hajj Abdollahi and Ayatollah Dastgheib were martyred.

As I told my problem to Allameh and he said, 'He will move' and then Imam Mahdi's order to Hajj Abdollahi to give me money, I think that Allameh Tabatabaei was an agent of Imam Mahdi (SA).

• Sitting next to shoes in a mourning gathering

My third trip to Qom was coincident with the last ten days in Safar month. I went to Allameh's house and knocked the door. A neighbor said that he had gone to a mourning gathering and gave its address to me. I followed the direction and finally found it. I entered the small old house whose entrance was a long corridor. At the end of the corridor, there was a room on the left full of people listening to an orator. The end of corridor was full of attenders' shoes. I saw Allameh was sitting next to shoes, drawing his gown on his face and crying heavily. I found that if Allameh had gone into the room, people would stand up to respect him, so it may caused disorder in the meeting or confusion to the speech. Therefore, he did not enter the room not to attract any attention. His courtesy and modesty was unbelievable.

• Recall God in any moment

Another trip I had to Qom was because of a conference in Qom to which many university and religious school professors were invited. The conference lasted for three days and some men delivered speech there. Some professors were interested in visiting Allameh Tabatabaei, so we asked his permission. After the night prayers, we went to have a visit with Allameh.

We were seven people and Dr. Gha'emi was our agent to talk. He thanked Allameh for his permission of visit and apologized for taking his sleeping time. Dr. Gha'emi took a magazine out of his bag and said,

> "Sir, this magazine is recently published by the Sociology Center in the U.S. They do scientific researches as well. Twenty years ago, they missioned a group of their researchers to investigate about the age of human being on earth. After twenty years, they have recently found the exact age of human being on earth. I am glad to say that your idea about the age of human is the same as their result. I remember when you wrote your idea about the age of human being on earth in Almizan exegesis, someone wrote bitter criticisms against you in a magazine and claimed that your idea was not scientific.'

After Dr. Gha'emi's talk, Allameh said, 'I said that according to Hadiths and traditions reported from the Infallible Imams (SA), the age of human being on earth seems so.' Then, Dr' Gha'emi asked Allameh, 'Sir, we like to hear an advice from you, please!' After a short silence, Allameh raised his head, looked at his guests and said, 'Let's recall God in any moment.' In that spiritual atmosphere, Allameh's simple and honest words made us think deeply.

X- Memories of Hajj Hussein Kaghazian

- وبيمنه رزق الورا و بوجوده ثبتت الارض و السماء

Mr. Kaghazian is an old friend of mine who has served the Islamic and Shiite culture a lot. He is an active member of border of trustees in cultural centers like Darottablighe Eslami. I called him, asked him about his health, and we recalled our common memories of the youth. He was extremely fond of Allameh and Allameh was also affectionate to him. Therefore, I asked him if he remembered any memories about Allameh. He sighed deeply and said, 'I wish you asked me some years ago. Because of my age, I have forgotten many of them.' Mr. Kaghazian continued, 'but I still remember the last visit between Allameh and Professor Corbin. I was there then.' Mr. Kaghazian said:

> "I witnessed the last visit between Allameh and Professor Corbin. It was a glorification ceremony for Professor Corbin and he was asking Allameh his last questions. Actually, Professor Corbin could not give him up. Mr. Corbin was very sorrowful that he was

leaving Allameh Tabatabaei. There were some translators there too.

At the end of the visit, Professor Corbin said something very interesting. He said that when he talks about the religious and scientific matters to different religious scholars in Europe, they find it very new and interesting and ask him where he could find them. He said that he answers them, 'I learnt them from Shiite Muslim scholars, especially Allameh Tabatabaei whom you Europeans ignore and consider behind the times. Maybe they are not developed technologically, but they are the only men who have the religion and belief that will rescue the modern societies and will answer the modern humans' questions.'

Anyway, the last moments of their farewell were very affective and beautiful. I wish there was a camera then to record it.

I (Kaghazian) apologized Professor Corbin and asked him, 'Sir, if you are asked which sect in Islam you confirm, what would you answer?' He took an attractive look at me, gently and calmly said, 'Shiism' I asked him what his idea was about the last alive Imam, the 12th Infallible Imam (SA)?' With the same look answered, 'When I say Shiism, it means all the beliefs in it. Have not you heard وبيمنه رزق الورا و بوجوده ثبتت الارض و السماء (The daily sustenance is given because of him, and the earth and sky are stable because of his presence)? Then, he said goodbye while his eyes were wet.

It shows that Allameh's piety, honesty and faithfulness made his words effective on other people. Many people were positively affected by Allameh and many people were guided by him to the right path. It was something he had inherited from his ancestors, the Infallible Imams (SA).

Memories from Hajj Abolfazl Arabzadeh

• Anyone must carry his own loads

Mr. Arabzadeh is the manager of the library in Ayatollah Golpayegani School. In former times, he was the manager of the library in Ayatollah Ha'eri School and the library in Darottablighe Islami. He is a cultural character who is known to most of those who serve in the area of culture and publication.

I had the good fortune to meet him in his way to the holy shrine of Fatima Ma'sumah. I asked him if he had any memories about Allameh Tabatabaei. He said 'yes' and continued, 'When I worked in the library of Darotabligh, the guard of the library came to my office and told that Allameh was sitting at the door of library to rest for a while. I rushed into the door and invited him to come in. he did not accept as he was going somewhere. I brought a chair for him and asked him to sit on it. After a while, he stood up, took his bag in his hand and said goodbye. I offered him to let the guard help him in carrying his bag but he said, "Anyone must carry his own load". This sentence affected me a lot and I have never forgotten that. God bless that symbol of spirituality.

• Elal Alfasi: What will remain if you lose Allameh?

Mr. Arabzadeh continued when Professor Elal Alfasi, a scientific, academic and political character and the leader of Independence Party in Morocco, came to Qom, he visited many places including the library of Darotablighe Islami. Mr. Arabzadeh asked him why he traveled to Qom and which visit the most important was to him. Professor Ela! Alfasi answered all visits and meetings were good but his visit with Allameh Tabatabei was the most interesting to him. Then, he added that he wondered if religious schools in Iran lose Allameh, what would remain from scientific subjects?

Mr. Arabzade said that he remembered the poem, 'A goldsmith prizes gold and a jeweler prizes jewelry.'

Y- Memories of Dr. Baher and the late Hajj Sheikh Mohammad Mahdi Ansarian

• Recalling God even on bed in hospital

In a visit I had with Dr. Baher, he mentioned his memories of Allameh and said, 'After Allameh's decease, I gathered some documentaries to publish about him but I could not' he continued, 'when Allameh was in hospital, I was often near him and tried to serve him. There was much hope of his welfare. Surprisingly, he was recalling God nonstop.' Dr. Baher continued:

> "One day, Imam Khomeini and Dr. Manafi came to Qom to visit him in the hospital. We made a meeting with doctors, Allameh's son and son-in-law and decided to send his medical documents to a good doctor in Switzerland. After some days, the group of doctors in Switzerland confirmed the documents and the applied method of treatment. Therefore, doctors continued what they were doing before.
>
> Doctors decided to transfer Allameh with helicopter to Tehran. Everything was getting ready when we heard that Allameh passed away. Everybody was shocked. We never expected that."

The writer says that maybe Allameh preferred to die in the holy city of Qom and near the holy shrine of Fatimah Maa'sumah (SA).

• Ayatolkorsi[1]

The author's father, Hajj Sheikh Mohammad Mahdi Ansarian, was a pious man who was associated with the Holy Quran, Mafatih and the holy shrine in Qom. Once, he visited Allameh in a street and they started talking. My father asked him about Ayatolkorsi and the length of it. Allameh replied him, 'Some references know it is just one verse and some other references recommend the next verses too.' Allameh continued, 'But, as it is said Ayatolkorsi (one singular verse), it shows that in contains just one verse, otherwise it would be said in plural form.'

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[1] آیت الکرسی

Z- Ayatollah Khamene'i, the leader of the Islamic republic of Iran

- Three school friends

One of the great scholars told me about a magazine article that was written by Ayatollah Khamene'i. He wrote, 'My father (Ayatollah Sayyed Javad Khamene'i), Ayatollah Milani and Allameh Tabatabaei were three school friends who were very close together.'

...

The writer mentions that what is said in the current book as my own memories or those of others is only the least we could do to treat Allameh Tabatabaei with our respect. In Allameh's view, this world was so small that he easily ignored its difficulties and hart times, bitter criticisms and unkindness. Instead, God was so great in his view that anybody could recall God even with a moment of his accompany. I hope God accepts our deeds. I ask the respectful readers to pray for us.

22- The night lightening candle of life

Sayings of great men have always been brightening the way to other people. Sayings of a great man like Allameh can be brightening to the path of seeking prosperity and perfection. The following quotations are taken from different speeches in mosques and conferences or on TV, many articles and books by many different people but all about Allameh Tabatabaei.

○ Allameh reported from his teacher, the late Kompani, that Imam Hussein (SA) manifests for all people in Paradise once a year.

○ Allameh said that he was certain that two people had met Imam Mahdi (SA) during their lifetime, Allameh Sayyed Bahrol-O'loum and Sayyed Ibn Tavoos.

○ Allameh said, 'The summary of all the Islamic beliefs, ethical and juridical rules is only one sentence "لا اله الا الله" (there is no God but Allah).

○ Allameh said, 'God's wish is not to clarify matters of Resurrection for humans, just the opposite of matters of Unitarianism.

○ Allameh said, 'Remember God, then God will remember you too. If you recall God all the times, you will be rescued from unawareness and ignorance. In case suffering from ethical problems, such a person will be rescued from that by God.

○ According to Allameh: 'One drop of tear for Imam Hussein (SA) will extinguish the fire of the Hell, just like Repentance that makes the sins forgiven.'

○ Following the Infallible Imams (SA) was like a night lightening candle in the life of Allameh. He was extremely fond of them, especially Imam Ali (SA).

○ He used to cry heavily in mourning gatherings for the Infallible Imams (SA). He was famous for his cries. Furthermore, his cries made others cry too.

○ According to Allameh: 'Anything we have and all respect and honor we have are because of the Prophet Mohammad (SA) and His Family (SA).

○ All the Infallible Imams (SA) are compassionate, but kindness of Imam Reza (SA) is understandable. As soon as you step in his holy shrine, you feel that he is very kind and compassionate.

○ Seeking Imam Hussein's (SA) help in his holy shrine in Karbala can lead you to higher status of spirituality.

○ All writings on the walls of places where mourning gatherings are held will witness us in the Resurrection Day.

○ The Infallible Imams (SA) are mediums and intermediary canals for God's bounty and benevolence to us. Anything given to us by God is passed from their hands.

○ Ayatollah Sheikh Mohammad Taghi Amoli told the religious school students that he did not know any teacher better than Allameh Tabatabaei for them. He was the best student of the late Ghazi.

○ Ayatollah Sayyed Mohammad Hadi Gilani said, 'If anyone else had the knowledge and science of Allameh Tabatabaei, he would claim many things but Allameh is silent and modest. Allameh's perfection is unique and he has some knowledge that we do not have (he meant spiritual knowledge).

○ Ayatollah Sayyed Razi Shirazi is one of the great Shiite scholars who has answered some questions about Allameh as follow:

- Allameh is worldly known for his philosophy. In his two books " نهاية الحكمه" and "بداية الحكمه ", Allameh shows a very straight path that makes the way easy.

- Somebody accuse that divine sage. With his method of thinking and reasoning, many people have converted to Islam. We have used his Islamic philosophical discussions and many people have joined Shiism.

- After entering the religious school in Qom, Allameh started teaching Islamic jurisprudence and theology. If he had continued that, he would have been the complete legal authority in the Islamic world. However, he

did not continue that as he found the number of legal authorities enough for the current Islamic world. Instead, he changed his field of study and started writing exegesis, and teaching and searching the Islamic wisdom as he found these areas not sufficiently worked on and expanded.

○ Ayatollah Sheikh Agha Bozorge Tehrani, the writer of "الذريعه", said, 'Almizan exegesis is a comprehensive encyclopedia of Islam in which I found very interesting and amazing philosophical reasoning that made me surprised.

○ Ayatollah Akhund Molla Ali Ma'sumi Hamedani said, 'I have never seen a man like Allameh who is so free of whims of soul. He answers the questions without any boast.

○ Ayatollah Mirza Hussein Noori Hamedani said:

> "Allameh Tabatabei's knowledge and science is known, but his spiritual and mystical level is unknown. He passed the mystical and spiritual phases that few people has ever could pass."

○Ayatollah Ostadi said:

> "The serving Allameh did with his Almizan exegesis to Islam and Shiism is unexampled. He separated Hadiths and traditions from the interpretation of the Holy Quran, and this is something that nobody has ever done."

○The late Abdolbaghi said, 'My father was always studying and pondering on reference books to find the true ideas. His favorite wealth was the ethical and spiritual one. He never asked anybody, even his children, for any help.'

○Ayatollah Sayyed Mohammad Hassan Mortazavi Langerudi said, 'I heard from Allameh that Hadiths reported in Beharol Anvar must be told with their references as many efforts are made to deliver Hadiths to us. I never heard Allameh accuse or backbite anyone.'

○Ayatollah Elahi Qomi said:

> "Allameh was a real pious man who did whatever is said in Islam. I attended his Asfar, Shefaa', Philosophy and interpretation lessons. He was fond of me and I was extremely into him. He

usually attended in congregational prayers leaded by Sheikh Mohammad Ali Araki in the religious school. He was so modest that if he could not find any mat, he took off his gown, put it on the ground and joined the congregational prayers."

- Mr. Jahan Mahin Jahromi said:

"Undoubtedly, Almizan exegesis is supported by Allameh's excellent talent, creativity, memory, carefulness and thought. He studied all the exegesis books written before, even those belonged to many years earlier, and chose the best ideas with his unexampled accuracy. Allameh also benefitted from God's helps granted to him because of his honesty and piety. Certainly, the Holy Quran itself, the Prophet Mohammad (SA) and the Infallible Imams (SA) were the first teachers of that great sage and exegete."

23- Students of Allameh Tabatabaei

In the following, you will see the names of students of Allameh who attended his Jurisprudence, Theology, and Ethics, Asfar and Quran interpretation classes, some in public classes and some in private classes. I have known these people face to face, or I have heard from friends or read their books that they were student of Allameh. The order of names is completely random and it does not mean any superiority or privilege.

Students of Allameh Tabatabaei are:

Mohammad Fazel Lankarani – Morteza Motahhari – Seyyed Morteza Jaza'eri – Seyyed Ibrahim Khosroshahi – Mohammad Hussein Beheshti – Naser Makarem Shirazi – Ja'far Sobhani – Hussein Noori Hamedani – Seyyed Mohammad Hussein Alavi Brujerdi – Seyyed Abdolkarim Mousavi Ardebili – Seyyed Mohammad Zia Abadi- Mohammad Ali Gerami Qomi – Seyyed Mohammad Bagher Movahed Abtahi Isfahani – Sheikh Ibrahim Amini – Javadi Amoli – Hasan Zadeh Amoli – Mamduhi Kermanshahi – Seyyed Hasan Taheri Khorram Abadi – Ahmad Azari Qomi – Mohammad Mohammadi Gilani – Zeinol Abedin Ghorbani – Mohammad Taghi Mesbahe Yazdi – Seyyed Abdolkarim Mousavi Ardebili – Abedi Zanjani – Sheikh Hussein Gougani – Sa'adat Parvar Pahlavani – Seyyed Mahdi Ibn Reza Khansari – Vojdani Fakhr – Mohammad Reza Mahdavi Kani – Rasouli Araki – Mohammad Emami Kashani – Abolghasem Khaz'ali – Salehi Mazandarani – Seyyed Mahdi Husseini Rouhani – Sheikh Ali Ahmadi Mianji – Mir Mohammadi Zanjani – Abtahi Kashani – Seyyed Abolfazle Tabrizi – Seyyed Mohammad Yathrebi Kashani – Seyyed Mostafa Khomeini – Ali Akbar Mas'odi Khomeini – Mohammad Mofatteh – Reza Golsorkhi Kashani – Ali Hojjati Kermani – Seyyed Hadi Khosroshahi – Movahedi Kermani – Abdol seyyed Mahmoodi Behbahani – Khosvaghte Tehrani – Mojtaba Haji Akhund Kermanshahi – Abdol Majid Rashidi Tehrani – Mohammad Reza Shahab Yazdi – Mohyeddin Anvari – Mohammad Ali Sheikh Zadeh Qomi – Alireza Elahi Qomi – Mirza Hasan Noori Hamedani – Agha Mojtaba Tehrani – Akbar Hashemi Rafsanjani – Mohammad Javad

Bahonar – Mosa Sadr – Ahmad Ahmadi Khomeini – Gholamreza Ibrahimi Dinani – Mohammad Hussein Rakhshad – Mohammad Abde Khodaei – Seyyed Mohammad Hussein Husseini Tehrani – Reza Ostadi – Mohammad Hasan Mortazavi Langerudi – Sheikh Hussein Mazaheri – Seyyed Jalaleddin Ashtiani – Yahya Ansari Shirazi – Seyyed Hashem Husseini Tehrani – Abbas Yazdi – Ezzedin Husseini Zanjani – Seyyed Mohammad Ali Movahed Abtahi – Abdol Hamid Sharbiani – Abutalib Tajlil Tabrizi – Seyyed Mohammad Mahdi Mortazavi Langerudi – Majdeddin Mahallati – Seyyed Hashem Hamidi Hamedani – Seyyed Kamal Shirazi – Sheikh Mojtaba Kermanshahi – Mohammad Esma'eil Sa'eni Zanjani – Seyyed Kamal Mousavi – Sadreddin Rabbani – Sheikh Mahdi Ha'eri Tehrani – Sheikh Mohammad Mo'men Qomi – Sheikh Ali Bahjat – Sheikh Hasan Mo'ezzi – Sheikh Mohammad Karim Parsa-Rabbani Shirazi – Rabbani Amlashi – Mohammad Reza Salehi Kermani – Sheikh Hadi Feghhi – Sheikh Hussein Shabzendedar – Sheikh Hussein Kermani – Seyyed Ahmad Vahedi

24- A handwritten letter by Ahmad Masjed Jamei and an instance of Allameh Tabatabaei's handwriting

بسم الله الرحمن الرحیم

استاد علامه مرحوم سید محمد حسین حسینی طباطبایی (ره) برای دوستداران قرآن و عترت
گرانسنگ‌تر از آن است که در این مختصر سخن تازه درباره وی بتوان گفت.

مرحوم علامه، به هنگام اقامت در نجف به نوشتن تفسیری پرداخت که بیشتر
روایی بود و خود سنتزان البیان فی مرافقة الحدیث والقرآن را بر آن نهاد. علامه
این تفسیر را تنها تا اواسط سوره یوسف به انجام رساند و رساله کارآمد الادلة را که وی به
تألیف کار بزرگ خود، المیزان فی تفسیر القرآن پرداخت.

البیان را که هنوز به چاپ نرسیده است، می‌توان شمه‌ای از المیزان شمرد با این
تفاوت که مباحث عقلی در المیزان گسترده‌تر از البیان است و مطالب نقلی البیان
بر این مواد در المیزان فزون دارد.

برای گرامیداشت یکصدمین سالگرد ولادت مرحوم علامه طباطبایی، وزارت فرهنگ
و ارشاد اسلامی به چاپ سوره حمد از تفسیر البیان، به روش دستی مبادرت کرده
است. همچنین به بوسیله آن، بخش‌هایی از نسب نامه خاندان طباطبایی - که
علامه خود، سالها پیش آن را نگاشته - درج شده است.

این جانب از دفتر تنظیم و نشر آثار علامه طباطبایی (ره) برای دراختیار گذاردن نسخه‌ای
دستنویس این آثار و از آقای بانک گرمچی، به جهت حسن سلیقه در چاپ دستی این آثار
سپاسگزارم و توفیق روزافزون ایشان را آرزومندم.

احمد مسجد جامعی

۸۱/۸/۲۵

(١)

تفسير البيان

بسم الله الرحمن الرحيم

بسم الله الرحمن الرحيم

قوله سبحانه بسم الله الرحمن الرحيم اي الناس ربما يعلون عملا او يبتدئون
في عمل باسم عزيز من اعزتهم او كبير من كبرائهم ليكون عليهم حسابا كما بذلك او
ذكرى يذكرهم به ومثل ذلك موجود في باب التسمية فربما يسمون انسانا او
شيئا معينا او مميزا باسماء من يودونه او يعظمونه ليبقى الاسم ببقائه وهذا
القاء نسبة بين المسمى وصاحب الاسم ليكون لصاحب الاسم نوع بقاء ببقاء
المسمى فلا يزول ولا ينسى وقد جرى كلامه سبحانه هذا المجرى ليكون ما يشتمل
عليه من المعنى مرتبطا باسمه سبحانه وادبا يؤدب به العباد في اعمالهم وافعالهم
اقوالهم فيبتدئوا باسمه ويعملوا به ليكون منوطا بنعمته ومقصودا لاجله سبحانه
وفيه اظهار ان العمل لوجه الله فلا يكون هباء كما مبترا باطلا اذ قد بين
سبحانه في مواضع من كلامه ان ما ليس لوجهه الكريم مبتر باطل هباء باطل
وانه سيقدم الى ما عملوا من عمل اريد به غيره فيجعله هباء منثورا حين يقبل
عنهم ما كانوا يدعون من قبل وما كانوا يفترون فكل امرء اقدم فانما
نصيبه من العقاد والبركة بقدر ما لله سبحانه فيه من النصيب فلو كان
منوطا بنعمته مسمى باسمه مقصودا لاجله سبحانه والا فهو هالك ابتر
لا عقب له وهذا معنى ما رواه الفريقان عن النبي ص كل امر ذي بال لم
يبدء فيه باسم الله فهو ابتر الحديث ثم ان سبحانه كرر في كلامه ذكر السورة
كثيرا كقوله سبحانه فاتوا بسورة مثله وقوله سبحانه فاتوا بعشر سور مثله
وقوله ص واذا انزلت سورة وقوله ص سورة انزلناها وفرضناها فبان لنا
من ذلك ان لهذه الصحائف من كلامه سبحانه التي فصلها فصلا وسمى كل فصلة منها سورة نوع من وحدة التاليف والتمايز لا يوجد بين
ابعاض من سورة ولا بين سورة وسورة ومن ذلك يعلم ان الاخرى

25- Pictures of some articles published in foreign magazines about Allameh Tabatabaei

THE ORIGIN & GROWTH OF SHI'ISM

PART (2)

Allamah Tabatabai

It was also during the period of the rule of the second caliph that new social and economic forces led to the uneven distribution of the public treasury (bayt al-mal) among the people. 32 an act which was later the cause of broadening class differences and frightful and bloody struggles among Muslims. At this time Mu'awiyah was ruling in Damascus in the style of the Persian and Byzantine kings and was even given the title of the "Khusraw of the Arabs" (a Persian title of the highest imperial power), but no serious protest was made against him for his worldly type of rule.33

The second caliph was killed by a Persian slave in 23/644. In accordance with the majority vote of a six-man council which had assembled by order of the second caliph before his death, the third caliph was chosen. The third caliph did not prevent Bni Umayyad relatives from becoming dominant over the people during his caliphate and appointed some of them as rulers in the Hijaz, Iraq, Egypt, and other Muslim lands.34 These relatives began to be lax in applying moral principles in government. Some of them openly committed injustice and tyranny, sin and impurity, and broke certain of the tenets of firmly established Islamic laws.

Before long, streams of protest began to flow toward the capital. But the caliph, who was under the influence of his relatives – particularly Marwan ibn Hakam35 – did not act promptly or decisively to remove the causes against which the people were protesting. Sometimes it even happened that those who protested were punished and driven away.

An incident that happened in Egypt illustrates the nature of the rule of the third caliph. A group of Muslims in Egypt rebelled against Uthman. Uthman sensed the danger and asked Ali for help, expressing his feeling of contrition. Ali told the Egyptians, "You have revolted in order to bring justice and truth to life. Uthman has repented saying, 'I shall change my ways and in three days will fulfill your wishes. I shall expel the oppressor rulers from these posts.'" Ali then wrote an agreement with them on behalf of Uthman and they started home. On the way they saw the slave of Uthman riding on his camel in the direction of Egypt. They became suspicious of him and searched him. On him they found a letter for the governor of Egypt containing the following words: "In the name of God. When 'Abd al-Rahman ibn 'Addis comes to you beat him with a hundred lashes, shave his head and beard and condemn him to long imprisonment. Do the same to the case of 'Amr ibn al-Hamq, Sudan ibn Humran, and 'Urwah ibn Nibat." The Egyptians took the letter and returned with anger to Uthman, saying, "You have betrayed us!" Uthman denied the letter. They said, "Your slave was the carrier of the letter." He answered, "He has committed this act without my permission." They said, "He rode upon your camel." He answered, "They have stolen my camel." They said, "The letter is in the handwriting of your secretary." He replied, "This has been done without my permission and knowledge." They said, "In any case you are not competent to be caliph and must resign, for if this has been done with your permission you are a traitor and if such important matters take place without your permission and knowledge then your incapability and incompetence is proven. In any case, either resign or dismiss the oppressor agents from office immediately." Uthman answered, "If I wish to act according to your will, then it is you who are the rulers. Then, what is my function?" They stood up and left the gathering in anger.

During his caliphate Uthman allowed the government of Damascus, at the head of which stood Mu'awiyah, to be strengthened more than ever before. In reality, the center of gravity of the caliphate as far as political power was concerned was shifting to Damascus and the organization in Medina, the capital of the Islamic world, was politically no more than a form without the necessary power and substance to support it.37 Finally, in the year 35/656, the people rebelled and after a few days of siege and fighting the third caliph was killed.

The first caliph was selected through the vote of the majority of the companions, the second caliph by the will and testament of the first, and the third by a six-man council whose members and rules of procedure were organized and determined by the second caliph. Altogether, the policy of these three caliphs, who were in power for twenty-five years, was to execute and apply Islamic laws and principles in society in accordance with Ijtihad and what appeared as most wise at the time to the caliphs themselves. As for the Islamic sciences, the policy of these caliphs was to have the Holy Quran read and understood without being concerned with commentaries upon it or allowing it to become the subject of discussion. The hadith of the Prophet was recited and was transmitted orally without being written down. Writing was limited to the text of the Holy Quran and was forbidden in the case of hadith.38

After the battle of Yamamah which raged in 12/633, many of those who had been reciters of the Holy Quran and who knew it by heart were killed. As a result Umar ibn al-Khattab proposed to the first caliph to have the verses of the Holy Quran collected in written form, saying that if another war were to occur and the rest of those who knew the Quran by heart were to be killed, the knowledge of the text of the Holy Book would disappear among men. Therefore, it was necessary to assemble the Quranic verses in written form.

From the Shi'ite point of view it appears strange that this decision was made concerning the Quran and yet despite the fact that the prophetic hadith, which is the complement of the Quran, was faced with the same danger and was not free from corruption in transmission, addition, diminution, forgery and forgetfulness, the same attention was not paid to it. On the contrary, as already mentioned, writing it down was forbidden and all of the written versions of it that were found were burned, as if to emphasize that only the text of the Holy Book should exist in written form.

As for the other Islamic sciences, during this period little effort was made to propagate them the energies of the community being spent mostly in establishing the new sociopolitical order. Despite all the praise and consecration which are found in the

PER UN Mondo nuovo
Anno II n. 1-2
Giornata Internazionale di Qods

MOHAMMAD ALLA LUCE DELL'ISLAM

"Allamah Sayyid Muhammad Husayn Tabataba'i"

III parte

M.H.Tabataba'i

La scienza e la conoscenza dal punto di vista islamico

Colòro che si sono dedicati allo studio delle diverse religioni esistenti nel mondo senza dubbio saranno arrivati alla conclusione che nessuna religione rivelata e nessuna dottrina superta l'Islam nel rispetto per la scienza e la conoscenza e nell'incoraggiamento offerto all'acquisizione del sapere.

Nel Corano troviamo parole di grande lode per la scienza e il sapere:

"Sono forse uguali quelli che sanno e quelli che non sanno?" (Cor. 39, 9).

Il profeta dell'Islam si è così pronunciato:

"Il compito di acquisire conoscenza grava su ogni musulmano";

"Persegui la conoscenza dalla culla alla tomba";

"Cerca la conoscenza anche in Cina".

Il Corano prescrive ai suoi fedeli di non abbandonare mai il cammino della scienza, di non seguire ciò che è dubbio o ipotetico, di non accettare senza la necessaria riflessione quanto giunge passivamente all'orecchio o al pensiero, poiché i musulmani sono considerati responsabili delle loro credenze:

"E non seguite quello di cui nulla conosci, poiché l'udito e la vista e il cuore, di tutto questo sarà chiesto conto" (Cor. 17, 36)

Come abbiamo illustrato, l'Islam incoraggia i fedeli ad acquisire con tutte le loro forze scienza e sapere. Nella dottrina islamica la conoscenza dei principi di fede e dei precetti della Sharì'at costituisce un dovere.

"Non occorre che i Credenti escano in campo tutti. Perché piuttosto non potrebbe uscire a battersi un gruppo di ogni loro tribù per istruirsi nella religione e poi, tornati, ammonire la loro gente, acciocché stiano in guardia?" (Cor. 9, 122)

Bisogna però considerare che la capacità e il talento degli individui nella comprensione della verità e nell'acquisizione del sapere variano. Ci sono individui dalla mente semplice, non dotati di un'intelligenza speculativa, che svolgono un lavoro di tipo manuale e la cui vita è limitata alla sfera materiale. Altri invece dispongono di un'eccezionale e naturale vivacità nella comprensione delle teorie scientifiche e dei più profondi concetti. Altri ancora abbandonano completamente il pensiero e l'azione, in quanto nutrono una particolare avversione verso tutto ciò che è legato alla carne e al buio mondo della materia con le sue bellezze ingannevoli e fugaci. Essi sono attratti dal mondo soprannaturale e hanno vivo nell'animo un amore straordinario per le bellezze eterne e infinite, di cui le meraviglie di questo mondo non sono che un pallido riflesso. Questi ultimi, grazie a una particolare illuminazione interiore, possono facilmente comprendere le verità e i misteri di quel mondo.

Considerando queste diversità, che in modo tanto evidente si vedono tra gli individui, l'Islam impartisce il suo insegnamento in tre modi diversi, rivolgendosi a ciascuna di queste categorie di uomini coll'linguaggio peculiare a ognuna di esse.

Al primo gruppo viene impartito un insegnamento che fa leva sull'aspetto formale od esteriore della religione, il secondo gruppo viene amministrato attraverso la legge e l'argomentazione razionale, il terzo gruppo infine viene invitato alla lotta contro la carne e alla purificazione interiore. A questo proposito, nel Corano ricorre questa similitudine: "Ha fatto scendere acqua dal cielo e se ne riempiono a sorta, secondo l'ampiezza loro, le valli" (Cor. 13, 17)

E il Profeta ha detto:

"Noi profeti dobbiamo parlare agli uomini in base alla loro capacità di comprensione". L'Islam a quei fedeli non dotati di capacità speculative che seguendo la via dell'argomentazione razionale rischierebbero di errare o di smarrirsi, richiede solo ciò che è nei limiti delle loro possibilità. L'insegnamento che viene loro rivolto è basato, oltre alla conoscenza dei tre principi fondamentali di fede - unità di Dio, missione profetica, resurrezione - su semplici ingiunzioni, quali il comando di compiere il bene e il divieto di perpetrare il male. Le semplici espressioni di

26- Allameh's books translated into different languages

a) ***Shiism in Islam*** (Translated into English, Arabic, Urdu, French, Spanish and Russian)

b) ***The Holly Quran in Islam*** (Translated into English, Arabic, Urdu and French)

c) ***Almizan Exegesis*** (Translated into English)

d) ***A summary of Islamic Principles*** (Translated into English and French)

e) ***A selection of Shiism Teachings*** (Translated into English)

f) ***The Prophet Mohammad's (SA) traditions*** (Translated into English, Arabic and Swahili)

g) ***The Principles of Islamic Beliefs*** (Translated into French)

h) ***The Holy Quran and Struggle for Existence*** (Translated into Turkish)

i) ***Shiism spirituality*** (Translated into English)

j) ***Life after Death*** (Translated into Turkish)

k) ***Islam and the Modern Human*** (Translated into English)

l) ***The principles of philosophy and the Realism Method*** (Translated into English, Arabic and Turkish)

m) ***Book of Velayat, book of Unitarianism and Book of Human*** (Translated into English and Arabic)

27- Ayatollah Amir Hussein Managhebi

Ayatollah Amir Hussein Managhebi who is Allameh's son-in-law reported from his wife who said, 'My father willed to bury him in one of the holy shrines of the Infallible Imams (SA) under the foot of people who go there for pilgrimage.'

28- Mr. Mohammad Ardehali

I had a discussion with Mr. Mohammad Ardehali, an experienced wise man in culture and publication, about the publication of Almizan exegesis. He said some interesting things from among them I chose some letters written by Hajj Seyyed Mostafa Khomeini, Imam Khomeini's son, and Allameh Tabatabaei that you will see on the next pages.

29- Mr. Hajj Mohammad Hussein Ghodusi

I asked Allameh's grandson, Hajj Mohammad Hussein Ghodusi, to see if he has any letter about Allameh for publishing in this book. He brought me some letters that you will see on the next pages.

Two of these letters were written by Allameh to the late Ghodusi and two others were written by Seyyed Mohammad Hadi Milani and Seyyed Mohammad Ali Milani to the late Ghodusi from Mashhad. As these letters were about Allameh, they are published in the current book.

A handwritten text penned by Ayatollah Mar'ashi Najafi about different interpretations of the Holy Quran and Almizan exegesis

بسم الله الرحمن الرحيم

الحمد لله الذي انزل الكتاب على عبده وجعله سراجا منيرا، والصلاة والسلام على قدوة المرسلين وشفيع المذنبين، سيدنا ونبينا ابي القاسم محمد وآله الطاهرين، واهل بيته الميامين الحسن الحسين وغياث المستغيثين.

وبعد: لا يخفى ان القرآن الشريف هو الكتاب المهيمن الشهيد الامين على كل كتاب قبله، عجيب النظم، متلو لا يمل على طول التلاوة، ولا تمج الآذان بسماعه، غض لا يخلق، طريف لا تنقضي عجائبه، مفيد لا تنقطع فوائده، جمع الكثير من المعاني في قليل من الالفاظ، اصبحت القلوب له متعلقة، والنفوس اليه مائلة، والابدي الى الاستفادة منه ممتدة، لا يعرف فضله الا من دق نظره، ورق فكره، واتسع علمه، وثقب فهمه، إذ فيه بيان المطالب السامية، والمآرب الشامخة، بصنوف التعريض والافصاح، والكناية والايضاح، والاخفاء والاظهار، والحذف والتكرار، والتقديم والتأخير، والقلب والتمثيل، والاستعارة والتجوز بالارسال والاسناد، و مخاطبة الواحد بخطاب الجمع، والجميع بخطاب الواحد، وتخصيص العموم، وتعميم الخصوص.

وبالجملة هو الكتاب المعجز الذي أعيى الورى عن الاتيان بمماثله، ينادي بأعلى صوته بين لابتي العالم منذ قرون متطاولة بقوله (فاتوا بسورة من مثله) فهل أتى العرب العرباء اوغيره من الامم من ذوي الافكار بشيء يعارضه او يضاهيه حاشا وكلا مع كثرة الاعداء والخصوم من ارباب الملل والنحل والأهواء والفضل، هيهات هيهات أنى لهم ذلك ما امكن ولن يمكن، اذ هو السفر الوحيد الذي اشتمل على مصالح العباد، وما به قوام معاشهم ومعادهم وحياة ارواحهم، و تزكية نفوسهم عن الرذائل، وتحليتها بالخلال الحميدة، والخصال الراضية المرضية، قد ادى كل ذلك ببيان فصيح، ومقال بليغ ملجم، حتى حار رجال العلم في كشف الحجب عن وجوه إعجازه بعد تسلمه بالوجدان والبرهان في أنه هل إعجازه بفصاحته او بلاغته؟ أو اشتماله على المعارف والالهيات، والحكم التي لم تمسه أيدي ارباب الأنظار، ومن ثم توجهت اليه الهمم، وحجت الأفئدة الى كعبة المقدسة من كل فج عميق وتلال ووهاد.

فلله در علماء الاسلام حيث لم يألوا الجهود في البحث والتحقيق عن المزايا والكنوز المخبئة، سيما

اصحابنا معاشر شيعة آل الرسول الاكرم، فانهم خاضوا اللجج وسهروا الليالي في ذلك الشأن الخطير، فلم ينج فيهم نوابغ، من مفسر، وقارئ مجود، وحافظ اياه عن ظهر القلب، وباحث عن علومه وكيفية اعجازه وتحديه.

ومن اهم العلوم المتعلقة اللصيقة به هو علم التفسير الذي به يكشف الخدر والقناع عن معانيه ويهتدي الى مغانيه. فمن ثم شمر الذيل ذوو العلم والفضل من المسلمين في ذلك فاكثروا من التصنيف فيه، الا ان المشارب والاذواق حيث كانت مختلفة عن الغاية قلما ترى بينا كتابا يسد الخلة عن كل جهة ووجهة.

فمن مقتصر على وجوه الاعاريب والقراآت من دون تعرض للمسائل العلمية والقواعد المستخرجة منه، ولا اسباب النزول، والتفاسير على هذا النمط كثيرة من اصحابنا كالوجيز في تفسير الكتاب العزيز للعلامة الشيخ علي بن الحسين بن ابي جامع العاملي الذي فرغ منه سنة ١١٢٠هـ. ومنن الرحمان للعلامة المولى شمس الدين الكشميري نزيل اصفهان، وتفسير العلامة علم الهدى ابن العلامة صاحب الوافي، الى غير ذلك مما تزيد على المآت والالوف.

وهناك عدة تفاسير وان كانت فيها البحث عن لغاته وقراآته وتطبيق القواعد العربية عليه، الا انها لا تخلو عن غيرها من الفوائد العلمية ايضا وهي كثيرة في كتب اصحابنا:

كمجمع البيان للعلامة الشيخ ابي علي الفضل بن الحسن الطبرسي المتوفى سنة ٥٤٩هـ.

والتبيان لشيخ الطائفة الامامية بالاطلاق مولينا ابي جعفر محمد بن الحسن الطوسي المتوفى سنة ٤٦٠هـ، وغيرهما مما يعسر عدها.

ومن كتب التفاسير

ما كانت همم أربابها ايراد المسائل الكلامية والمعاضل الفلسفية والدقائق العلمية وهي ايضا كثيرة:

فمن كتب اصحابنا الى هذه المثابة:

تفسير قدوة الفلاسفة صدر المتألهين المولى محمد بن ابراهيم الشيرازي الفيلسوف الشهير صاحب كتاب الاسفار المتوفى سنة ١٠٥٠هـ.

وتفسير العلامة القاضي سعيد القمي المتوفى سنة ١١٠٣هـ . وغيرها .

ومن كتب التفاسير

ما كان اهتمام ناسقه ايراد الاحاديث والروايات الواردة في تفسير الآيات الكريمة وتأويلها وهي كثيرة . فمن كتب اصحابنا :

تفسير البرهان للعلامة البحراني السيد هاشم بن عبد الجواد الكتكاني المتوفى سنة ١١٠٧ وقيل ١١٠٩هـ .

وتفسير نور الثقلين للعلامة الشيخ عبد علي الحويزي المتوفى سنة ١١١٢هـ . وغيرهما .

ومن المفسّرين

من جمع في كتابه التفسير بالمأثور وغيره ، وهي ايضا كثيرة :

فمن كتب اصحابنا في هذا الشأن تفسير العلامة الشيخ علي السبزواري من علماء المأة العاشرة .

وتفسير نهج البيان لبعض علمائنا الكرام صنّفه باسم المستنصر بالله الخليفة العباسي وغيرهما .

ومن التفاسير

ما اراد صاحبه جمع كلمات المفسّرين على اختلاف مآربهم ومشاربهم ، كتفسير : لوامع التنزيل للعلامة السيد ابي القاسم الرضوي اللاهوري من مشايخ والدي العلامة في الرواية المتوفى سنة ١٣٢٤ وقيل ١٣١٠هـ .

وتفسير العلامة الميرزا مهدي تلي خان صاحب المدرسة المعروفة بـ «خان» الكائنة في بلدة قم ، وكان من تلاميذ صاحب الوافي . وغيرهما .

ومن التفاسير

ما كان هم ناسقه تطبيق الآيات على الامور العادية والصنايع المخترعة والمكتشفات العصرية :

فمن ذلك في اصحابنا تفسير العلامة الميرزا عليخان الاديب الشيرازي الاصل الطهراني المسكن ، وغيره .

ومن التفاسير

ما تفنن وأبدع صاحبه بالتزامه ترك استعمال الكلمات المشتملة على الحروف

المعجمة :

كالكتاب سواطع الالهام للعلامة الشيخ ابي الفيض الهندي الناگوري المتوفى سنة ١٠٠٤ هـ .

ومن التفاسير

الكتب التي تكلف صاحبها في مقام التفسير تطبيقها على قواعد علوم الحروف والاعداد والاشكال :

كتفسير العلامة المولى محمد حسين الشيرازي القائني وغيره .

ومن كتب التفاسير

ما صدرت من اهل التأويل والعرفان والتصوف ، وهي كثيرة :

منها : تفسير بحر الاسرار للمولى حسن النائيني الاماني المتوفى سنة ١١١٩ هـ .

وتفسير غلام رضا شاه العراقي والالاكي « الحبار بالحاء المهملة » نزيل النجف الاشرف المتوفى سنة ١٣٤٢ هـ ، وكان سكن بمسجد الخضراء في الصحن العلوي وهو من مشايخي في بعض العلوم

وتفسير العارف الشهير الحاج ميرزا حسن الصفي المتوفى سنة ١٣١٦ هـ .

وتفسير العارف الشهير الحاج ملا سلطان محمد الجنابذي البيدختي « بيان السعادة » الى غير ذلك .

ومن كتب التفاسير

ما اقتصر صاحبه على تفسير آيات الاحكام وهي كثيرة :

كزبدة البيان للعلامة المقدس المولى احمد الاردبيلي النجفي .

وكنز العرفان للعلامة الفاضل المقداد السيوري الحلي .

ومسالك الافهام للفاضل الجواد المتوفى سنة ١٠٣١ هـ .

وقلائد الدرر للعلامة الشيخ احمد الجزائري المتوفى سنة ١١٥٠ هـ .

وتفسير شاهي للعلامة الميرابي الفتح الحسيني الشريفي . الى غير ذلك .

ومن كتب التفاسير

ما سلك صاحبه الطريقة المثلى ، وأخذ بالنمط الاوسط ، وهي كثيرة :

منها: كتاب آلاء الرحمن للعلامة استاذنا في الكلام والبحث عن الاديان آية الله الباهرة الشيخ محمد الجواد البلاغي النجفي المتوفى سنة ١٣٥٢هـ.

وتفسير البيان للعلامة المحقق المعاصر آية الله الحاج السيد ابي القاسم الخوئي نزيل النجف الاشرف، ادام الباري بركته ووفقه لتكميله.

وتفسير العلامة المصلح الآية الحجة السيد هبة الدين محمد علي الحسيني الشهرستاني نزيل مشهد الامامين الكاظمين وغيرها.

ومن التفاسير

ما التزم مصنفه تفسير الآيات بالآيات:

وممن وفقه الله تعالى بهذا الشأن في عصرنا العلامة الجليل الآية الحجة المتألّه المتبحر الحاج السيد محمد الحسين الطباطبائي التبريزي ادام الباري سبحانه ايامه واسعد اعوامه، حيث جاد قلمه السيال بتحرير تفسير سماه «بالميزان في تفسير القرآن بالقرآن» فانه لم يألوا جهده في الباب، واتى بما هو العجب العجاب، ولعمري ان ما سمحت به يراعته، وجادت قريحته جدير ان تشد الى اقتنائه الرحال، والكتاب مسرود في مفاخر العصر، ومما تبتهج به الافئدة، وارجوا من فضل ربي الكريم ان يوفقه لاتمامه واكماله وان يكثر بين اعلام الفضل امثاله.

وقد اتى الشاب الفاضل النشيط حجة الاسلام السيد محمد الباقر الموسوي الهمداني شمر الذيل من ساق الجد بترجمة هذا الجزء من ذاك التفسير الشريف مراعيا لما هو المبتغى في باب الترجمة من التثبت في نقل كل ما في الاصل من المزايا والنكات بقوالب سليسه، والفاظ جزله، والامل من كرم الباري جل شانه ان يوفقه لاتمامه وان يؤيده بتأييداته، انه البر الرحيم.

وفي الختام التمس من فطاحل المحصلين ورواد العلم ان يعرفوا قدر الاصل والترجمة، وان يعتنوا بهما مزيد الاعتناء، واسئل الله تعالى ان يقر عيني بهم وبآثارهم وما سمحت وجادت به اقلامهم، انه تعالى هو القدير على ذلك، والجدير بما هنالك.

قد فرغ العبد الحقير خادم علوم اهل بيت الوحي والسفارة ابوالمعالي
شهاب الدين الحسيني المرعشي النجفي كان الله له في كل
حال ضحوة يوم الثلاثا مستهل شهر
الله المبارك رمضان سنة
١٣٨٤ ببلدة قم المشرفة
حرم الائمة الاطهار
وعش آل محمد
حامداً مصلياً
مستغفراً

Allameh's writing about the translation of Almizan Exegesis

In the name of Allah, the Most Compassionate, the Most Merciful

In the letter I received from you in Mashhad, you asked me to explain about the method of interpretation in Almizan exegesis. I explained it briefly in the introduction of the first volume, but I explain it again.

Anyone who is familiar with different interpretations of the Holy Quran knows that this Holy Book is interpreted literally, theologically, philosophically, mystically and scientifically. However, the problem is that the exegete has considered the base knowledge certain and true and has interpreted the Holy Quran based on it. In this method, Quranic verses are interpreted in a way to prove and confirm a certain idea in a specific field, and anywhere that there is a discrepancy between the Quranic verse and a special issue, the exegete has interpreted the verse based on his own wish or has meant it opposite the true meaning.

Is it the true method of interpretation? Is that Quran which roots from different sects or different sects must root from Quran? Must we see what we understand from Quran or what Quran really means? Will the Holy Quran that introduces Itself as the Light of Guidance require something other than Quran to clarify Its meaning?

The answer to the above questions is clear and the Holy Quran is the only principle in Islam that all other beliefs and

teachings take root from that. In many verses, the Holy Quran introduces itself as the criteria of recognizing truth from falsehood.

﴿أَفَلاَ يَتَدَبَّرُونَ الْقُرْآنَ وَلَوْ كَانَ مِنْ عِندِ غَيْرِ اللّهِ لَوَجَدُواْ فِيهِ اخْتِلاَفًا كَثِيرًا﴾

Do they not consider the Qur'an (with care)? Had it been from other Than Allah, they would surely have found therein Much discrepancy.

Sūrah 4, Verse 82 & Sūrah 16, Verse 44

Generally, in Almizan exegesis, Quran is interpreted based on Quran itself and no other method such as philosophical, mystical or theological is used. We did not even use hadiths and traditions in order to avoid any doubt in authenticity of the interpretation. In cases where there are some hadiths and traditions explaining about a specific verse, they are mentioned separately and are not interfered in the interpretation of the verse.

Thanks God that half of the Holy Quran is interpreted up to now and no verse is interpreted against its appearance. Moreover, many of the hadiths reported from the Infallible Imams (SA) are corrected based on Quran and many doubtful and false hadiths are recognized. There are more benefits in this method that are clear in Almizan exegesis.

I hope the Gog Almighty helps us and gives us the good fortune to follow the Holy Quran.

Mohammad Hussein Tabatabaei

بسم الله الرحمن الرحیم

دوستان گرامی که در مشهد مقدس رضوی به بستم رسید درخواست فرموده بودید که روش ویژه تفسیر «المیزان» را معرفی کرده، خصوصیت بحث تفسیری آن را توضیح دهم!

روش خاص این تفسیر همان است که در آغاز جلد اول در مقدمه بطور خلاصه بیان شده و در ترجمه نیز بچاپ رسیده است.

بدین وصف مجدداً تا اندازه‌ای که وقت اجازه می‌دهد به توضیح می‌پردازم:

کسی که به مطالعه تفاسیر پرداخته و تفاسیری که در دست است آشنائی دارد می‌داند که قرآن کریم از نظرهای مختلف تفسیر شده: از نظر ادبی، از نظر روایتی، از نظر کلامی، از نظر فلسفی، از نظر عرفانی، از نظر علمی، از نظر دانش امروزی و همچنین ... از نظر هر فنی از این فنون که تفسیر شده، مفسر نظریات آن فن را مسلم گرفته و آیات قرآنی مربوطه را با آنها تطبیق نموده و بهمان معنی خواه ناخواه رسیده است. و در جائی هم که ظاهر آیه با نظریه فن سازگار نشده آیه را تأویل کرده و بخلاف ظاهر حمل نموده است.

مثل آنکه دانشمندان که به هیئت بطلمیوسی معتقد بودند سماوات سبع و عرش و کرسی را به نه فلک بطلمیوسی حمل کرده‌اند و مفسرین امروزی همچنان که مناسب دانش امروزی است تأویل

نمودند. یک نفر کلامی هر مذهبی را برای خود انتخاب کرد. مذهب ویژه
خود را با آیات قرآن تحمیل نماید.
اگر جبری است آیاتی را که ظاهرش با جبر مناسب است اخذ کرد.
آیات مخالف آن را تأویل و اگر تفویض است بعکس رفتار نماید.
این است روشی که در میان تفسیرها دائر و معمول است.
ولی آیا راه و روش تفسیر همین است؟ و آیا باید قرآن باز مذاهب
خاصه ما سرچشمه بگیرد و یا هر مذهب حق باید از قرآن سرچشمه
بگیرد؟ و آیا باید دید ما در معنی آیه چه میگوئیم یا باید دید آیه
چه میگوید؟ و آیا اجماع اهل هر مذهب باید در قرآن حکومت کند یا
قرآن باید در مذهب و اهل آن حکومت نماید؟ آیا میشود قرآنی که صریحاً
خود را روشنائی بخش هر تاریکی معرفی نماید و در هر بر گراهی میزان و بیان کننده
هر چیز میخواند در روشنائی خود بچراغ دیگری نیازمند باشد. و در بیان اگر در
معنی خود دلیل و رهبر دیگری بخواهد و در معنی خود بیان کننده دیگری لازم داشته
باشد؟

پاسخ پرسشهای بالائی روشن است و قرآن کریم در اسلام تنها اصلی است که
دعوت آگاهی و همه معارف دینی از آن سرچشمه گرفته و بآن تکیه داده است و چنانکه
قرآن کریم در آیات بسیاری خود را فرقان نامیده و حق را از باطل دانسته است
و در آیه ۸۲ سوره نساء تدبر در قرآن را رافع هرگونه اختلاف قرار داد
و قرآن کریم در نمایندگی و بیان مقاصد خود نیاز بهیچ دلیل و وسیله دیگری
ندارد.

بلی بموجب آیه ۴۴ سوره نحل و آیات دیگری بیان قطعی رسول اکرم
(ص) میتواند مبین و مفسر آیات کریمه باشد و بمقتضای حدیث متواتر
«ثقلین» بیان ائمه اهل بیت (ع) نیز جایگزین بیان رسول اکرم میباشد.
بنابر آنچه گذشت ما در تفسیر القرآن براساس تفسیر آیه با آیه تکیه
کردیم و هرگز از فنون دیگر مانند فلسفه و عرفان و کلام و غیر آنها استمداد نجستیم و
هرگز نظریات فنی را وسیله مذهب معین را با آیات کریمه قرآن تحمیل
ننمودیم، با اجماع قوم یا شهرت ~~است~~ دست نزدیم و با اخبار آحاد و

خاصه احادیثی که در اسباب نزول آیات وارد شده، یا آنچه از قدما، تفسیری از صحابه و تابعین نقل شده است استدلالی نکردیم.

بلکه در جائیکه از مضمون آیه‌ای در یکی از فصول دعوی بحثی شده، یا در ذیل آیه‌ای روایاتی وارد گشته است برای آنها بحثی جداگانه منعقد ساخته، ولی اینکه ببحث تفسیری کتاب استطراد یابد ببحث و کنجکاوی پرداخته‌ایم.

در اثر همین روش:

اولاً تاکنون که بحوالهٔ نزدیک نیمهٔ قرآن تفسیر شده حتی یک آیه نیز بعنوان تأویل حمل بر خلاف ظاهر نشده است.

ثانیاً یک قسمت زیادی از اخبار اهل بیت (ع) باب بحث آلصحیح شده، و راه استفاده آنها از آیات قرآنی روشن گشته و مقداری از مرائیلیات و اخبار مجعوله نیز شناخته شده است و غیر از این دو فائده، فوائد دیگری نیز از این روش بدست می‌آید که از لابلای کتاب روشن است.

امید دارم خدای متعال در پرتو توفیق خود در این طریق ما را مؤید دانسته، ما را از پیروان قرآن کریم قرار دهد.

والسلام علیکم محمد حسین طباطبائی

Note:

It is worth mentioning that the method employed in Almizan exegesis, interpretation of Quran based on Quran, takes root from this belief that Quran and teachings of the Infallible Imams (SA) are the same and there is no disagreement between them. Allameh deeply believed in the Infallible Imams (SA) and was highly fond of them. He believed kissing the holy shrines of Imams (SA) and respecting them is exactly the same as yielding to Islamic teachings. Moreover, based on the Quranic verses (و من يعظم شعائر الله فانها من تقوى القلوب) and (يا ايها الذين آمنو اتقوا الله و ابتغوا اليه الوسيله), the God Almighty invited us to seek Infallible Imams' (SA) help in finding the path of guidance as they are sent to us just to lead us to the right path.

A handwritten text penned by Mostafa Khomeini about Almizan exegesis

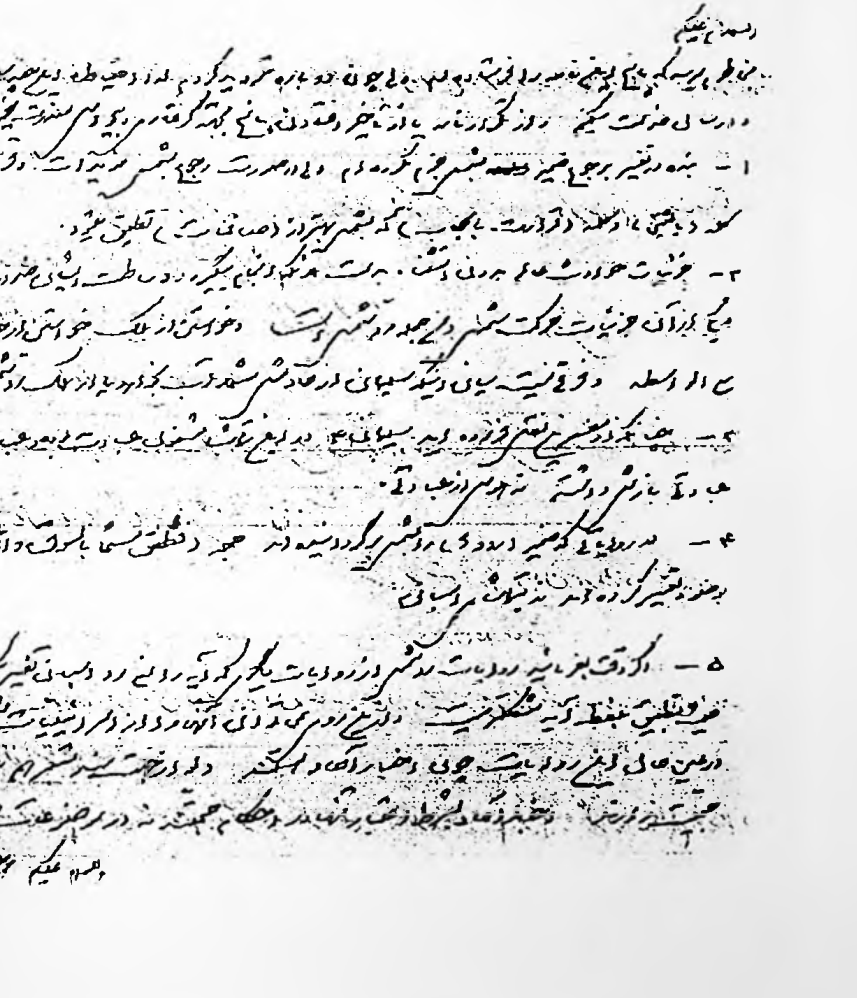
بسم الله الرحمن الرحیم

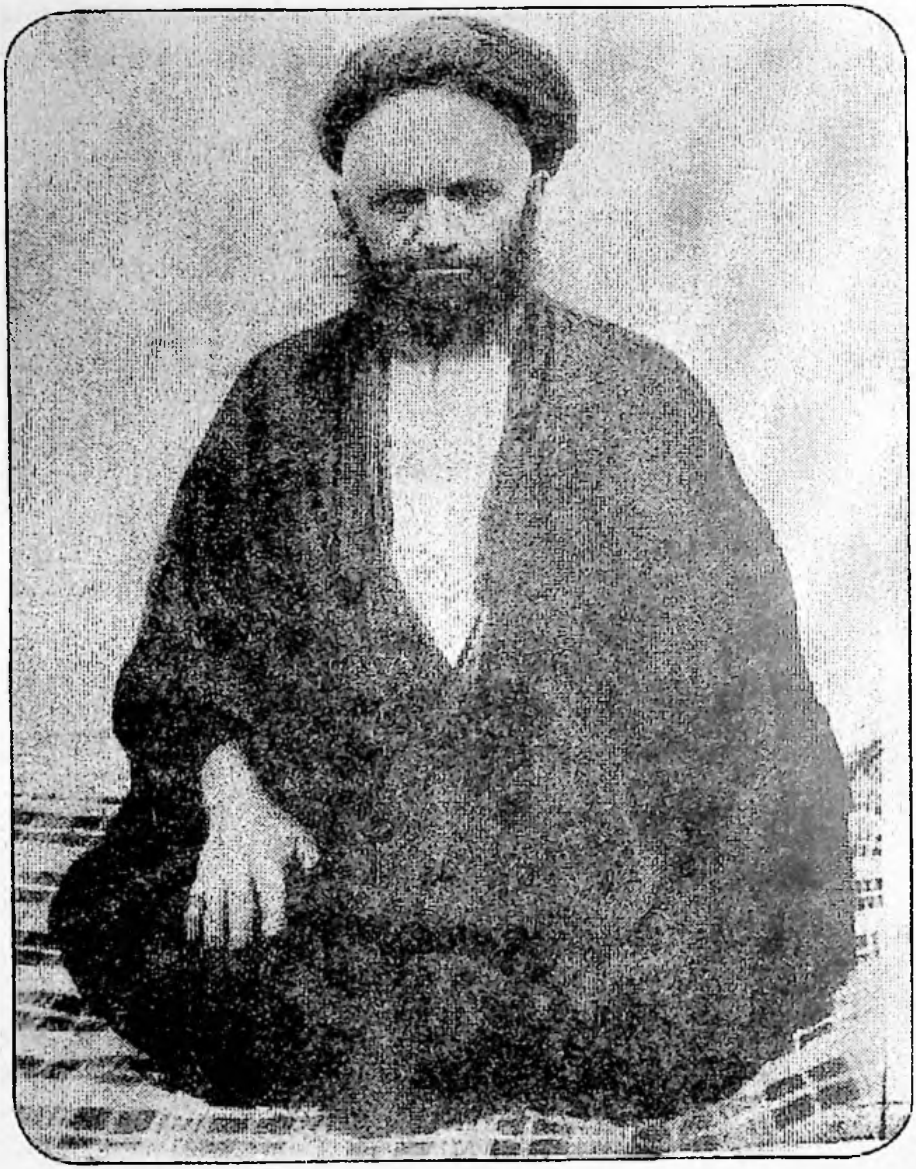
بسم الله و الصلوة علی رسول الله صلی الله علیه و آله و سلم و علی آله و الائمة علی اعدائهم اجمعین

از آنجا که جناب مستطاب سید الاعلام و حجة الاسلام آقای حاج سید محمد باقر موسوی همدانی دامت
برکاته رضا و تمایل نگردند راجع به آنکه تقریظی از حضرت آیة الله العظمی آقای والد بر کتاب
خودشان - ترجمه المیزان - نوشته شود و نظم له هم فعلا در شهر ورامین ترکیه - بسمت بین شدند
بدین جهت بذل لطف فرموده و ابراز داشتند که چند کلمه ای بنویسم و مطابق آنچه که از
از اصل این کتاب - المیزان - اطلاع دارم الحق کتابی است در علم تفسیر جامع جهات
مختلفه مربوط به علم القرآن با طرزی بدیع و در نتیجه ترجمه چنین کتابی هم مطابق اصل دارای
مزایای علمی و اخلاقی و اجتماعی می باشد بنابراین توصیه می شود بعموم آقایان و جوانان
علاقمند به معارف اسلامی از مطالعه این کتاب غفلت نکنند و با کسب علوم لدنی
نوع کتابهای زندگی از حریم قرآن کریم مهیا شوند و امیدوارم که خداوند متعال
همگی را موفق به انتفاع از نور قرآن توفیق عنایت فرماید تاریخ ۲۷ شهر ذی العظم ۱۴۰۱

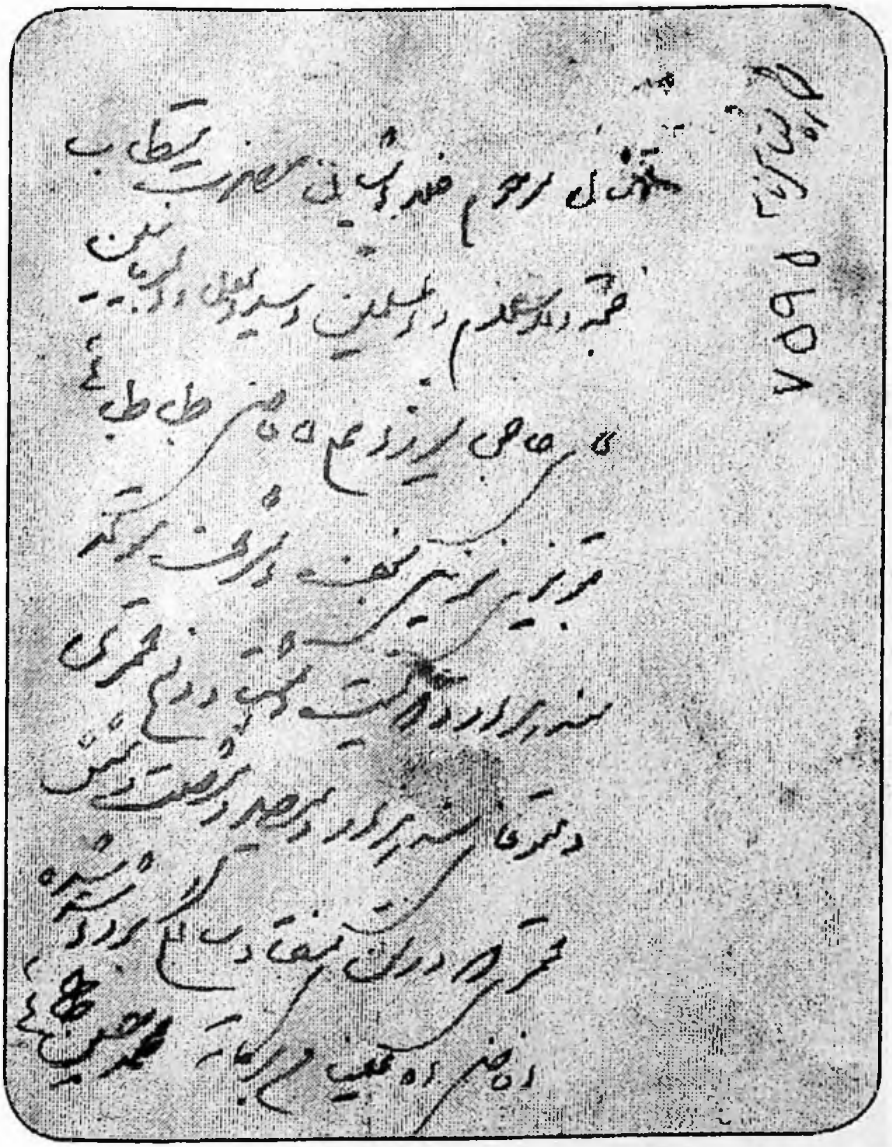
سید مصطفی بن روح الله الموسوی الخمینی عفی عنهما

The handwritten reply letter penned by Allameh Tabatabaei to Mr. Parvaresh answering his questions

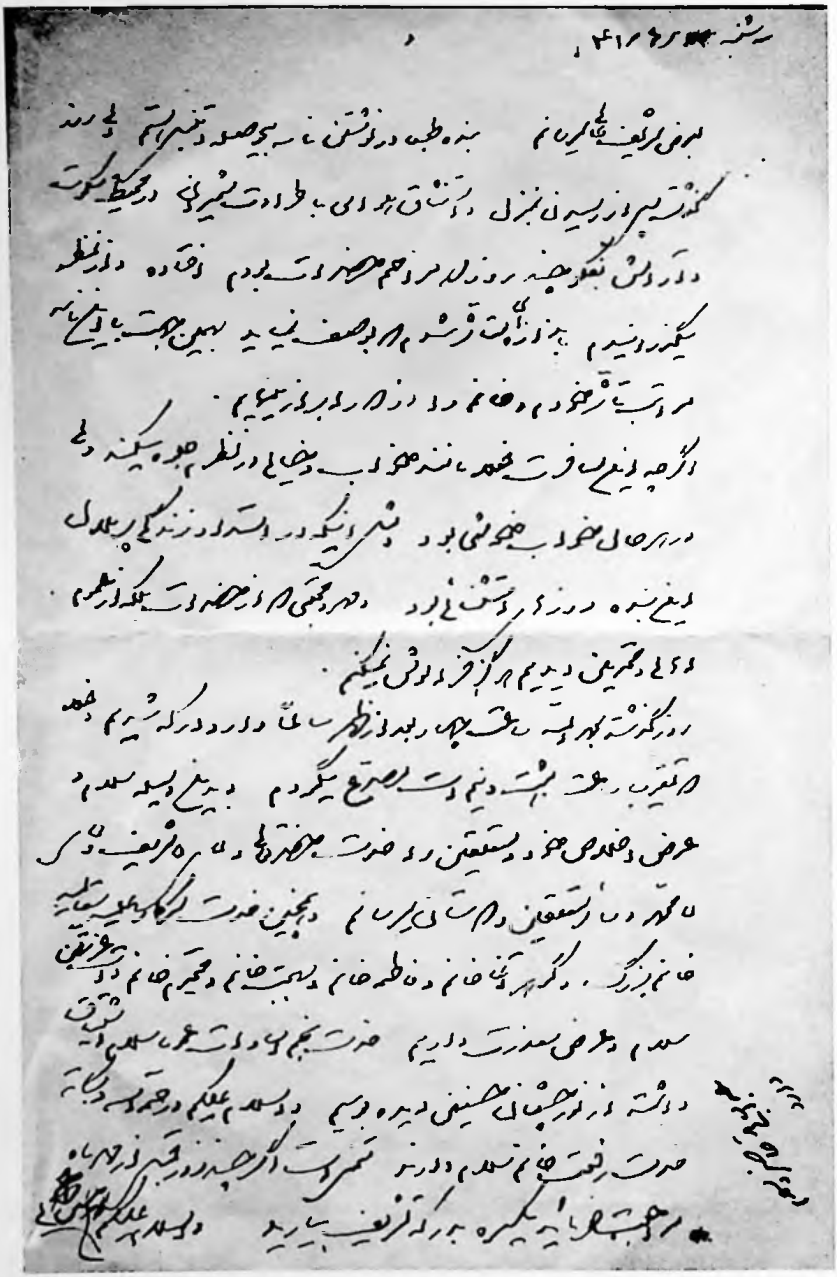




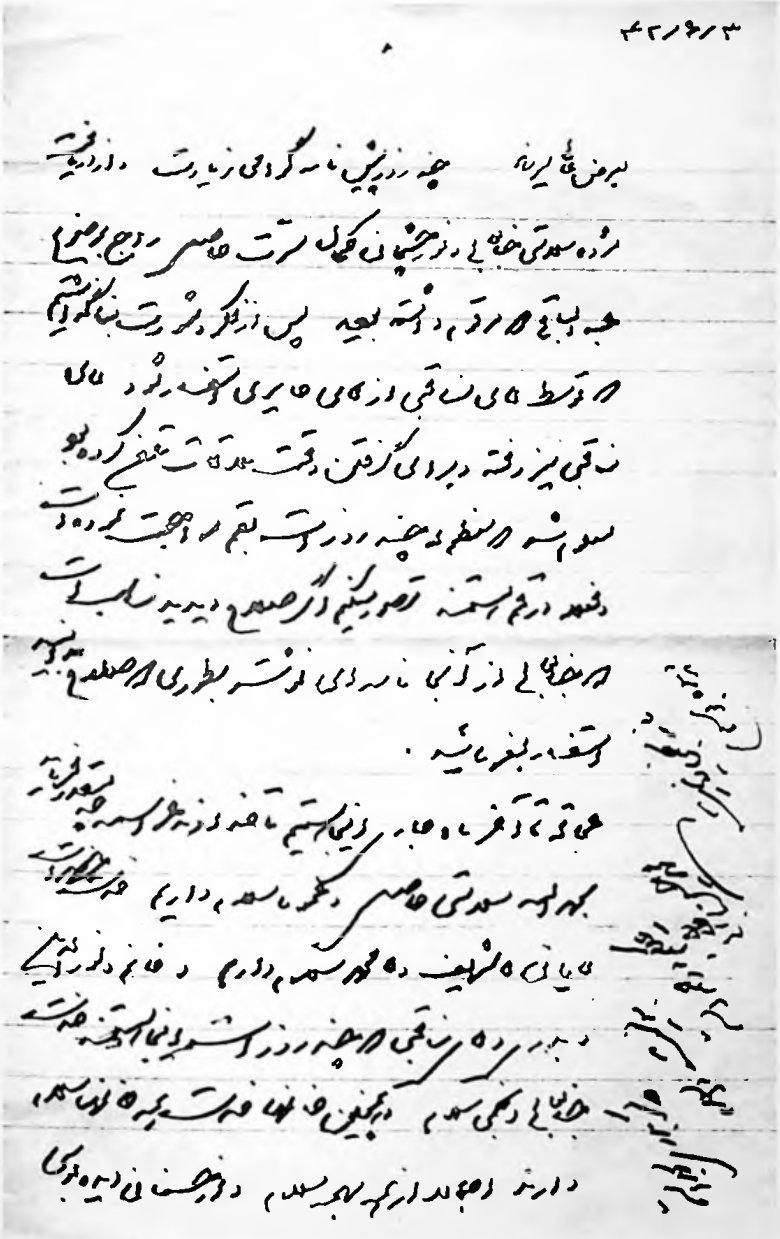
Ayatollah Mirza Aliagha Ghazi Tabatabaei



Allameh's handwriting at the back of the photo of Ayatollah Ghazi, his teacher



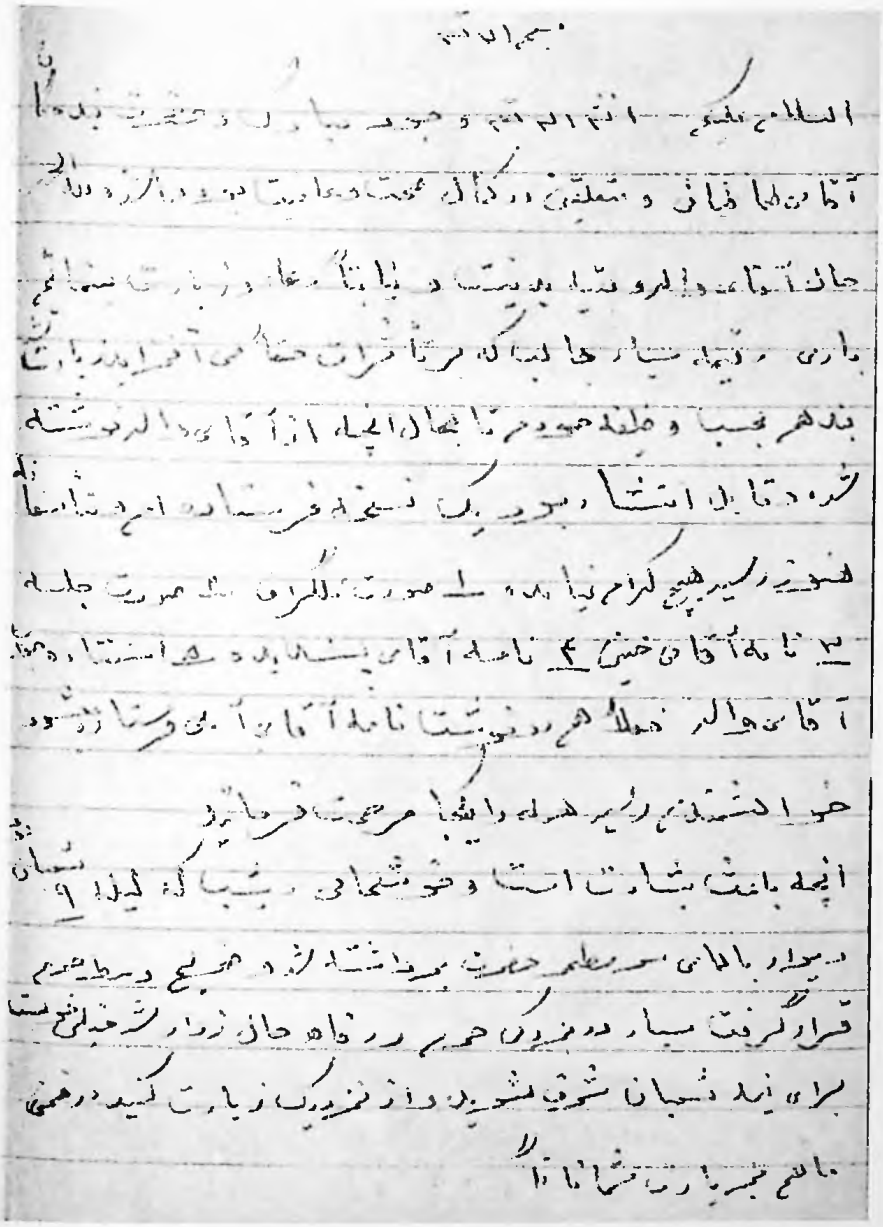
The letter Allameh wrote to the martyr Ghoddusi



The letter Allameh wrote to the martyr Ghoddusi

The letter Ayatollah Milani wrote to the martyr Ghoddusi

The letter Ayatollah Milani's son wrote to the martyr Ghoddusi



آقای والد و آقایان دوستان سلام و تحیات وارد بنده و حضرت
حضرت آقای طباطبائی و سایر آقایان دوستان و رفیق سلام
و تحیات دارد و من بنده قدیم و همیشه خادم امیر علی
[illegible]

بسمه تعالی شانه

نقیم وقت از طرف بوسلام در عالم رؤیا و خیال صحیح خدا را طی میدهم تا شرف عالی
زیارت شد و آنچه در آینده نزدیک مگر فرصت توفیق نصیب شد خدمت نگارش میشم
بعد حضرت آقای علامه طباطبائی دامت برکاته عرض سلام و ارادت
تقدیم میدهم جلد یازدهم تفسیر جاری در رساله عملیه و فلسفه چاپ شد
و بسیار تشکر عرض میکنم و آنچه مرقوم میفرمائید خواهش میکنم حضرت عالی
و المسئول من الدعاء و همه و دامت المواهب الربوبیة متکلم محمد حسین الحسینی

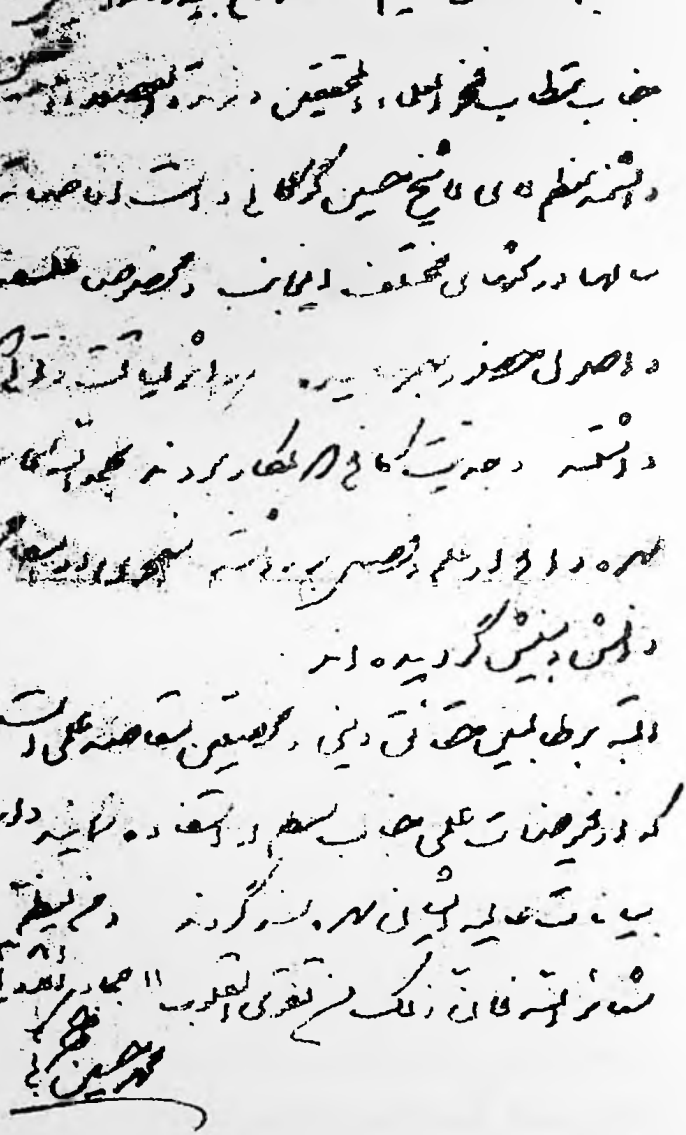
١٨ ذي القعدة / ٩٥

بسم الله الرحمن الرحيم

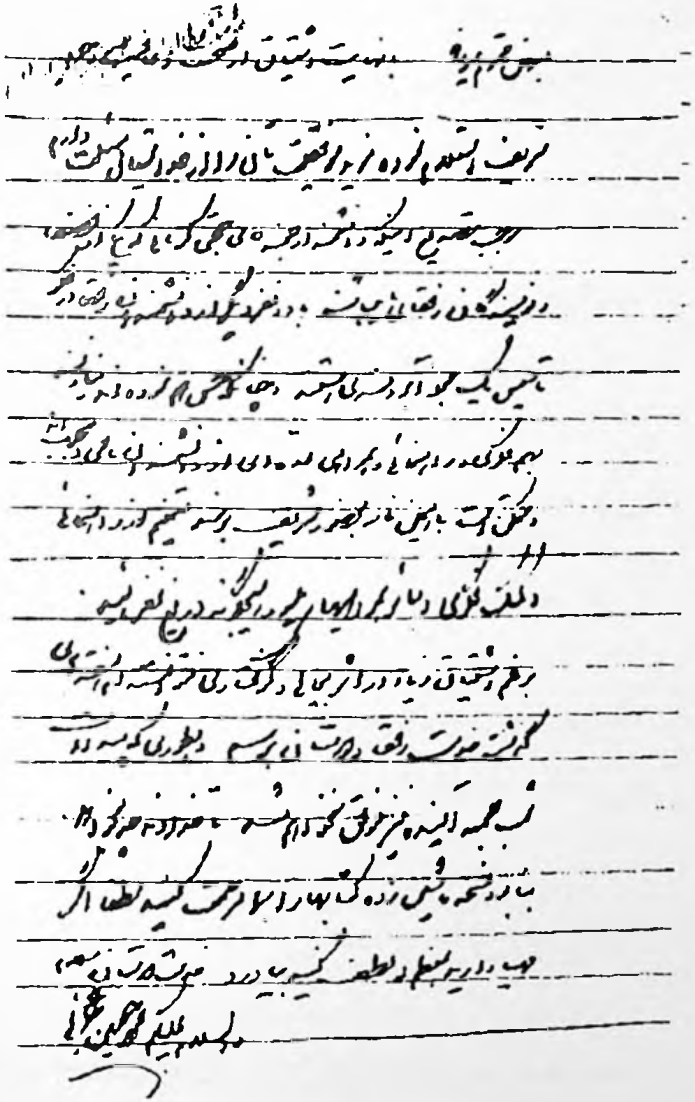
الحمد لله رب العالمين والصلاة والسلام على
سيدنا محمد وآله الطاهرين .

اما بعد فقد اجزت للفاضل المحقق فخر الأعلام
الشيخ حسن المجد دامت بركاته العالية أن يروي
عني ما صحت لي روايته عن النبي الأكرم وآله
الطاهرين الميامين سلام الله عليهم اجمعين باجازتي
عن مشايخي العظام واما تيذي الأعلام بطرقهم
الصحيحة المتصلة منها ما أرويه عن الشيخ الفقيه
الزاهد الشيخ علي القمي اجازة ، عن شيخه المرحوم
الحاج ميرزا حسين النوري ره عن مشايخه
المذكورين في آخر مستدرك الوسائل ومنها
ما أرويه عن الآية العظمى البروجردي ره
عن استاذه المحقق الخراساني صاحب الكفاية ره
عن السيد محمد مهدي القزويني ره عن السيد
محمد باقر القزويني ره عن آية الله بحر العلوم عن
مشايخه المذكورين في آخر المستدرك وارجو منه
سلمه الله أن يذكرني في نظائر الاستجابة محمد حسين الطباطبائي

The permission letter Allameh wrote to Ayatollah Sheikh Hasan Almajd



The letter Allameh wrote to the university and introduced Ayatollah Sheikh Hasan Gugani



The letter Allameh wrote to a famous man for Mr. Hojjati Kermani

The letter Allameh wrote to Ayatollah Milani in Mashhad

مشهد مقدس

حضرت آیة الله العظمی آقای سید علی حسینی میلانی دام ظله

۴۳/۲/۲۰

بسلام علیکم و بسلام به ایام

دولت می دانست و وزارت که با سلام تودیع از حضور بارک مرخص شویم
و نظر باینکه میخواستم در اواخر این نامه مختصر از اوضاع این سامان و تجدید
تقاضائی که برای رفع مشکلات فعلی بعرض رسانیده باشم لوازم استدعا
مصدع گردیده عرض اخلاص بنمایم.

امیدوارم پرتو وجود مقدس عالی منور بتابیدات ظاهره و باطنه
خداوندی عز اسمه و توجهات خاصه صاحب این مصدع
بوده مدل و کمدلی در کار نباشد.

مربوط بپاره ای از مطالب که در آخرین ملاقات مذاکره شده بود
۱ — راجع بحجة الاسلام آقای حاج آقا عزالدین زنجانی در انتقال
تهران. بحضرت آقای جزائری صحبت شد از قرار معلوم فعلا زمینه
مناسب عملی که یکی از اشتغالات آن مسجدی مناسب حال ایشان
باشد وجود ندارد و در صورت اگر بنای انتقال ایشان
باشد باید موقتا همین طور در تهران بسر برند تا تدریجا از شرایط
مساعدی که پیش میآید برای پیشرفت کارشان استفاده شود.
۲ — در موضوع آقای قاضی و اینکه بنده از زیارت مشرف شده

طرح‌های اصلاحی که بنا بر پیشنهاد شده بود در نوبت قرار گرفته و
سرشماری با هر گونه طرح اصلاحی موافق است بشرط تأیید (وجود دارد/تعیین)
و برای تخمین بشرط رد (عدم دارد/تعیین) در طرح نیز پیشنهاد کرده
بودیم که از ناحیه‌ی تخمین رد شد

اخیراً یک از طرح‌های پیشنهادی با تغییراتی که تخمین پذیرفته دیشب به اتمام
کرده بود. همین شب ۲۲ ج ۲ با سرشماری موافقت شد و مذاکره
کردم اول رد کردند. پس از کشمکش زیاد بنا گذاشته شد در نظر
گیرند. طرح مزبور در دوره‌ی ماده تنظیم شده بود ولی تغییر داده شده
مصلحتی این بود که به یاری نقاط دست با اصلاح کلی مجوز بدهند
و طبق دارد/تعیین نیز در مجوز ادغام شود. در زمینه این منظور
از اول دفتری شامل بر اسامی مصلحین و نام و نشان و شغل و سن آنان
تنظیم شود. و نیز مصلحین بفقها و بعضی دیگر نیز تقسیم و لجنه
بشود. در برای هر لجنه برنامه تقسیم خاص و استمانی مناسب بوده باشد
و نیز برای هر دسته استادان آزاد تعیین شود. و لیست مجوز بتعیین و
استادیین باشد. در آن باب سرشماری حق داود در هر لجنه
بخواهد عده‌ای دو مدرسه مخصوص دارد بشرط اینکه این دو مدرسه تشکیلات
خاص نیز تشکیلات عمومی مجوز نداشته باشد. و نیز

در شهر تا توقف کنند فردای روزی که بتهران وارد شدیم
در بیمارستان مهر بعد قدرت بعظم رفته دنبال بستری بیمار مطلب را
با خودش در میان گذاشتم تسلیم شد بر خلاف آنچه ما در شهر
تصور میکردیم ایشان در بیمارستان نیز تحت توقیف است
و اجازه خروج ندارد تا کنون هم که بیستم شهریور ۲ میباشد
در بیمارستان تحت توقیف میباشد.

۳ — در خصوص اختلافات مربوط به ارتش باید عرض کرد
که این شش یا هفت ماه اخیر این چیزها قرار گرفته تا کنون روزه صبر
حقیقی پیدا نشده است. دکتر زیادی در بعضی جمع کلمه بایان
داده و مذاکره شده اند. شکست را چه گشته اند و اغلب دارند
صدمه هم اگر نشد بمنع بایان شرکت بیمار داری بعد از نقشه و جمعیت
های خمینی را قانع کنند نمیدانند. هفته گذشته های دیگر تحریک
شده با هر دو آقا ملاقات کرده و بعضی از آنها بنده نیز شرکت
داشتم بجائی نرسید و تا حال تا کنون غرض های دیگر نشده اند.
این مدت که بنده در مجلس کرده ام خیلی سابقه بهیچ کاری نرسیده ام
بطور اداره منزل نا تردد است. آنچه مرتبه تا کنون با بایان
ملاقات و مذاکره کرده ام نتیجه ای نبخشیده.

دفاتر ملی شریعتداری اسم مدرسه خود را دار التبلیغ نگذارد بلکه
اسم دیگری که مفهوم این تبلیغ باشد انتخاب کند. این بود خلاصه طرح
سه مشکل بزرگ که بعد از جزء بین دایان انتشار داده میشود. دکتر مرجعه و
دهها اثر که البته اکثر آنی متوجه این خصوصیت است. حتی تاثیر خود را خواهد
کرد ولی در این خصوصیت باز مشکلی به خود داشته. دلم مطلب
این است که عده ای از همه خودداری هر یک از دایان نیز داشته باشد
خود را نیز بعنوان بعد قرار دهند و در این راه از هیچگونه تحریک دیگر
و ایجاد اختلاف فروگذاری نمیکنند.
نقطه دیگر این است. دلم میخواهد در خصوص تشریف فرمائی و توقف تان
در مطلب فوق تان فرموده تصمیم تعرضی بگیرید. فقط آنچه متذکر شدم را
لازم میدانم این است که در صورت تصمیم مثبت اگر خواستید تشریف
بیاورید دو نکته را مورد توجه قرار دهید. اول اینکه خروج از شهر
بطور سری انجام داده حول راه از شهر با تمام و استحکام طی خواهد شد
و با پیش نظر داشته (تا تهران) و ثانیا چند روز پیش از حرکت
به بنده یا به نزدیکترین مسئولان اطلاع بدهید که منزل مناسب
و سایر تدارکات لازم قبلا تهیه شود. و منزل خود تان داشته
شوید نه منزل یکی از دایان. البته منزل این بنده نیز منزل خود تان است

در خاتمه دعده‌ای را (یا کلوعده) که رواج تا بر رباعی گیرانی بنده
فرموده بودید تذکر میدهم ب بود در ماه مهر پخش نا گرده بودیم
اگر بطور نامرتب هم باشد خیال میکنم بی اثر نباشد
خدمت ۵ زاده محترم حاج سید محمد علی سلمه و سه دایمیده و زده
سلام میشانم و دارم والسلام علیکم و رحمة الله و برکاته

محمد حسین طباطبائی

The letter Allameh Tabatabaei wrote to Ayatollah Milani in Mashhad

To the great presence of Ayatollah Milani

4th of Aban, 1343

It is exactly thirty seven days that I left you and I promised to send you letter explaining the current situation and the result of discrepancies and disagreements.

I hope God bestows you His everlasting bounties and help you in all affairs.

About the last issues we talked in our last meeting, there are some points:

1- I talked to Mr. Jazayeri about Mr. Ezzedin Zanjani and his transference to Tehran. It seems that the situation for his residence in Tehran is not suitable enough, at least an appropriate mosque is needed, but it is not ready yet. If he insists on coming to Tehran, he must wait for a time until the situation gets better for development of his plan.

2- About Mr. Ghazi and his stay in Mashhad after pilgrimage, the day after my arrival in Tehran, I went to meet him in hospital and I managed to talk about it with he himself. I found that he was under control in the hospital and was not allowed to leave the city. Today, 4th of Aban, he is still in hospital under control.

3- About disagreements on Darotabligh, I have to say that it is changed to one of the complicated problems in this

> religious school and no solutions has been found for it yet. Those who discussed with them to reach an agreement are defeated. The agreement is mostly with Ayatollah Shariatmadari and the reason of Ayatollah Khomeini is not found convincing. Last week, Mr. Ganji came to Qom and talked to both sides of argument, and I attended in some of their meetings, but no result has been obtained yet.

From my arrival on, my house has always been crowded and there have been many discussions, but no consequence had been achieved yet. The suggested solutions are not accepted. Mr. Shariatmadari agrees with any suggestion under the condition of keeping Darotabligh alive, while Ayatollah Khomeini agrees under the condition of dissolution of Darotabligh. I also suggested two solutions that were rejected by Ayatollah Khomeini.

Recently one of my suggestions was accepted by Ayatollah Khomeini with some modifications. Tonight, I talked to Mr. Shariatmadari about it, he rejected the solution first but, after many negotiations, he accepted to think about it. The summary of this plan is that the religious schools must be reformed generally and Darotabligh will be merged into religious school. Names of the students in both centers will be unified in the same documents and the students will be classified into different levels with specific curricula and test types. Moreover, students are free to choose their favorite teacher and no one is forced to attend in a special class. Mr. Shariatmadari is also allowed to establish an independent

organization inside the religious school under the condition of its agreement with general policies of the religious school, however, Mr. Shariatmadari must not name this organization as Darotabligh, the new name must be completely different from Darotabligh, not even similar to that.

I think, eventually, we will reach an agreement, but followers of each side insist on opinions of their leader and try their best to achieve their goals in any way. The current situation is this and you can decide about your trip to Qom, however, I consider mentioning two points necessary about it. First, leave Mashhad secretly; do not take plain if you can and travel by car, travel unknowingly throughout the way. Second, two days before your departure, let us know to prepare an appropriate residence for you and enter that place, nowhere else.

At the end, I remind you about Mr. Rabani Shirazi. You promised to send him some money monthly. If it happens even occasionally, he will be thankful.

والسلام عليكم و رحمة الله و بركاته

Mohammad Hussein Tabatabaei

Pictures

Mirza Hussein Nac'ini – Sayyed AbolHassan Esfahani – Mohammad Hussein Ghoravi Esfahani (kompani)

Sayyed Hussein Brujerdi – Allameh Sheikh Sadra Badkubei – Sayyed Zia'eddin Eraghi

Abutorab Khansari – Mirza Javad Maleki Tabrizi – Abolghasem Riazi Khansari

Sheikh Ebrahim Sistani – Allameh Tabatabaei – Sheikh Ali-Akbar Marandi – Sayyed Mohammad Hussein Elahi Tabatabaei

Sayyed Ahmad Khansari – Aeyyed Abolghasem Khoe'I – Sayyed Mohammad Mohaghegh Damad

Ayatollah Allameh Tabatabaei – His special studying and writing room

Shari'at Madari – Golpayegani – Langerudi and other scholars in a visit with Ayatollah Brujerdi

Allameh Tabatabaei and the martyr Ali Ghoddusi in a family gathering

Ayatollah Sheikh Ali Ghuddusi (Allameh's son-in-law) – Ayatollah Ansari Shirazi

Ayatollah Mohammad Hussein Bahjati (Shafagh) – Ayatollah Husseini Najafi Hamedani – Mohammad Ali Gerami

Ayatollah Agha Razi Shirazi – Ayatollah Mohammad Ibrahim Janati – Ayatollah Sayyed Mohsen Mortazavi Langerudi

Ayatollah Managhebi – Ayatollah Mohaddeth Zadeh – Ayatollah Shaa'rani – Ayatollah Khandagh Abadi – Ayatollah Mahmood Yaseri – Ayatollah Sheikh Hussein Kani

Ayatollah Sheikh Hussein Ansarian – Hajj Sayyed Mahdi Ibnorreza and his sons

(Medina in Ayatollah Shariat-Madari's place)

People in the pictures: Ayatollah Sheikh Mohammad Javad Managhebi – the martyr Ayatollah Motahari – Ayatollah Beheshti – Ayatollah Mahallati – Ayatollah Ghaemi – Ayatollah Shabestari – Ayatollah Jalili Kermanshahi - Ayatollah Erfani

Faham (Jamea'tol Azhar's manager in Egypt)- Ayatollah Shariat-Madari and Mohammad Javad Moghnieh

Allameh Tabatabaei- Ayatollah Milani

Ayatollah Mamduhi- Ayatollah Mansoor Zadeh- Ayatollah Mazaheri and other scholars and people in Esfahan welcoming Allameh with his arrival

Ayatollah Mansoor Zadeh – Ayatollah Nateghe Esfahani and Mohammad Taghi Ansarian

Mr. Abdolhamid Seifi – Mr. Parvaresh – Mr. Shadnoosh

Ayatollah Mosavi Hamedani in a visit with Ayatollah Shariat-Madari

A question and answer discussion Allameh had with Pakistani scholars and university professors

People in two pictures: Ayatollah Montazeri – Ayatollah Amini Natanzi – Sheikh Morteza Ardakani – Sayyed Abdol Hussein Tayyeb – Sayyed Mohammad Ali Rozati – Sheikh Ali Zandieh – Sayyed Ahmad Mosavi – Sayyed Hussein Khademi – Hajj Mirza Hassan Sharif and other people

Allameh Mohammad Javad moghnieh – Ayatollah Shariat-Madari – Mirza Hassan Tili – Sayyed Mostafa Khansari – Sheikh Mostafa Jalili and other scholars

Allameh Tabatabaei – Ayatollah Shariat-Madari - Sayyed Mostafa Khansari in a meeting in Darottablighe Eslami

Allameh in a visit with university students and professors of Pakistan

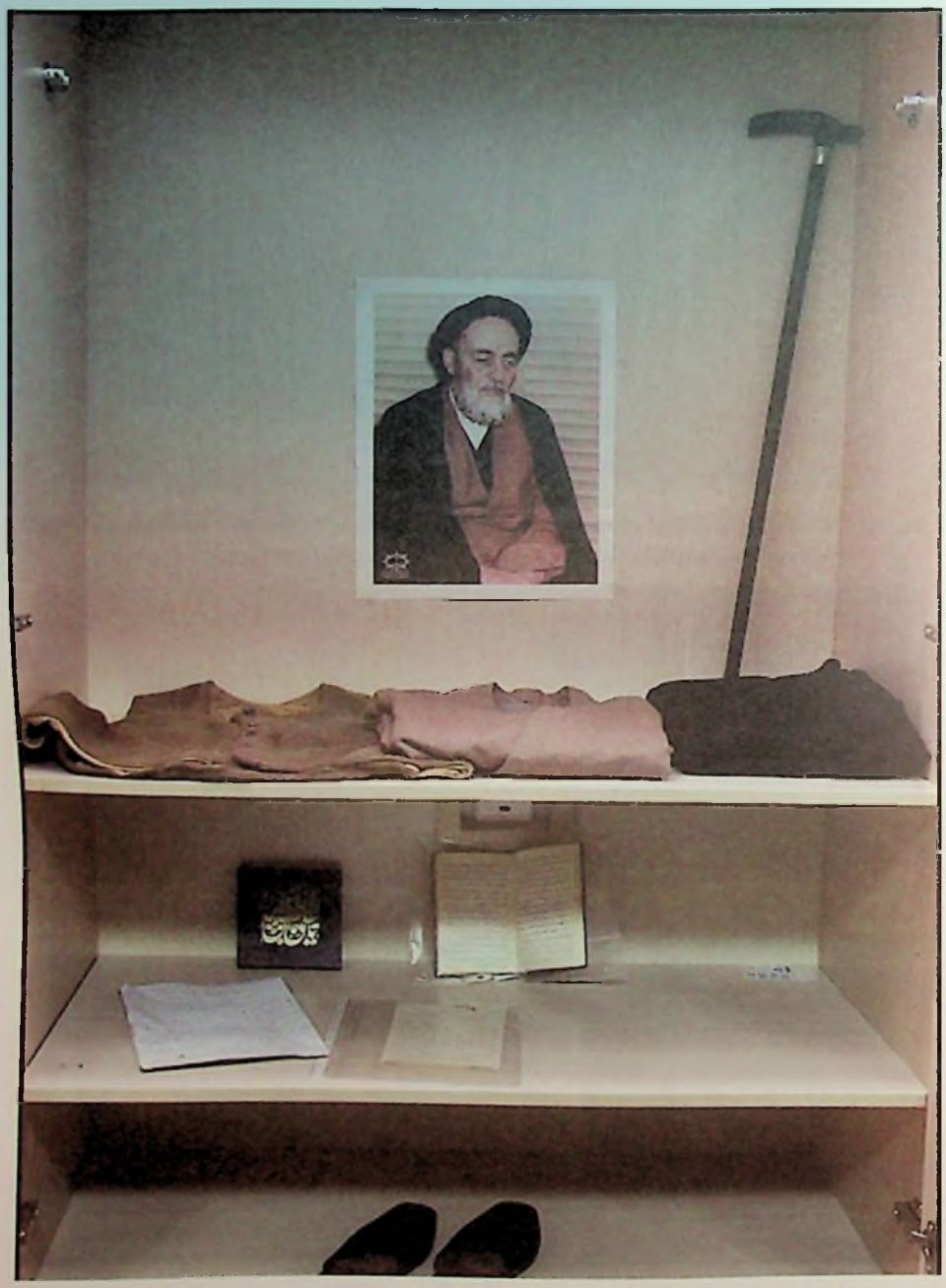
Ayatollah Sayyed Morteza Jazayeri – Ayatollah Javadi Amoli – Ayatollah Sheikh Hussein Gugani

Mr. Naghi zad – Dr. Hussein Nasr – Mr. Ahmad Masjed Jame'ei

Sayyed Hussein Khademi Esfahani – Allameh Tabatabaei – Sayyed Mohammad Hadi Milani – Ayatollah Tahami Birjandi – Ayatollah Bahrololom Rashti

Ayatollah Sayyed Mohammad Javad Bolaghi – Professor Henry Corbin

Allameh Mohammad Taghi Jafari – Ayatollah Sayyed Ibrahim Khosroshahi – Ayatollah Bahjat's son



This picture was taken after Allameh's decease.

Hajj Sayyed Ahmad Khomeini and Allameh Tabatabaei

Ayatollah Managhebi – Allameh Tabatabaei and Ayatollah Abedi Zanjani

Ayatollah Managhebi and Allamch

Ayatollah Abtahi Esfahani and Allamch Tabatabaei

Allameh's speech in Hojjatieh School in Qom

Allameh Tabatabaei – Ayatollah Falsafi – Ayatollah Makarem Shirazi – Ayatollah Azari – Ayatollah Mohammad Yazdi and other people

Allameh among some scholars and people

Allameh's trip to places where going by car was impossible

Ayatollah Ghazi Tabatabaei and some other scholars in a visit with Allameh Tabatabaei

Ayatollah Mohammad Karim Parsa

Scholars in a meeting for Maktabe Islam Magazine

Mr. Mohammad Hussein Ghoddusi – Mr. Mahmood Ardehali – Mr. Arabzadeh

Allameh Tabatabaei and Sayyed Abdollah Shirazi in Mashhad

Ayatollah Ibrahim Amini and Allameh Tabatabaei

Hajj Mostafa Khomeini and Allameh Tabatabaei

Allameh Tabatabaei and Ayatollah Shariat-Madari in a meeting for Darottablighe Eslami

Ayatollah Sayyed Kazem Shariat-Madari – Allameh Tabatatabei – Sayyed Sadegh Shariat-Madari and other scholars

Ayatollah Tili – Ayatollah Kalbasi – Ayatollah Astaraei – Ayatollah Ghazi Tabatabaei – Ayatollah Payani and Ayatollah Dozdozani in a visit with Allameh

Ayatollah Mara'shi Najafi – Ayatollah Allameh Tabatabei – Ayatollah Sayyed Hussein Ghazi – the martyr Ayatollah Ghazi and other scholars

A meeting with Allameh in his trip to Esfahan

Allamch Tabatabei – Ayatollah Milani – Ayatollah Bahrululum Rashti

Ayatollah Khamenei and his father

Allameh among a number of scholars and people

Ayatollah Khosroshahi and Alalol Fasi from Morocco in a visit with Allameh

Ayatollah Mohammad Taghi Mesbahe Yazdi and Ayatollah Mohammad Tagi Bahjat

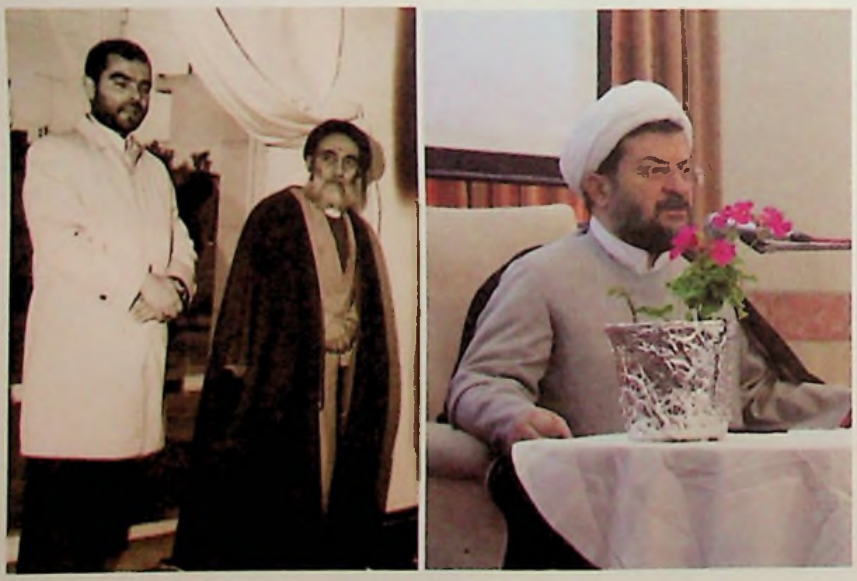
Ayatollah Ha'eri – Kalbasi – Ayatollah Sayyed Javad Golpayegani – Ayatollah Sheikh Mohammad Hussein Masjed Jame'ei in a visit with Allameh

Ayatollah Hajj Sayyed Mahdi Golpayegani in a visit Allameh

Ayatollah Taheri Khoram Abadi and his son with Allameh

Ayatollah Motahhari and Ayatollah Taheri with Allameh in the U.K

The door of Allameh's house that is changed to a research centre for Quran



Ahmad Abbasi and Allameh / Ayatollah Amir Hussein Managhebi

Dr. Manafi – Dr. Baher – Allameh's son

Dr. Ghaemi – Hajj Ali-Akbar Ghaffari Sharif – Hajj Morteza Akhundi

Hajj Sayyed Yahya Borghae'i in hospital serving Allameh

Allameh's funeral and the funeral prayer leaded by Ayatollah Golpayegani

Allameh's funeral

Allameh's funeral in Feizieh religious school and Ayatollah Falsafi's speech

Allamch's funeral in Feizich religious school

Shadba graveyard near Tabriz in which Allameh's ancestors are buried

جمهوری اسلامی ایران

وزارت کشور

سازمان ثبت احوال کشور

خلاصه رونوشت وفات ۹۷۴۶۳۴ ف/۶

در تاریخ ۲۳/۸/۶۰ روز بیست و سوم ماه آبان سال یکهزار و نهصد و شصت شمسی ۱۳۶۰ خانه/بنگاه شماره

کوچه — برزن — شهر قم قصبه — دهستان —

شهرستان قم آقای/خانم محمدحسین دارای نام خانوادگی طباطبائی

فرزند محمد و ربابه متولد ۱۳۸۱ دارنده شناسنامه شماره ۸۰۹

صادره شهر/قصبه کن جزو دهستان — تابع حوزه کن

اداره ثبت احوال شهرستان کن به مرض/حادثه — مرده و

مرگش در دفتر مردگان سال ۱۳۶۱ حوزه ۵ تابع اداره ثبت احوال

ن شهرستان بشماره ۱۶ مرقوم ثبت شده است

این رونوشت خلاصه وفات بدون هیچ عیب و خدشه و قلم خوردگی برحسب

تقاضانامه کتبی به آقای/خانم محمد ابراهیم طباطبائی فرزند محمد تسلیم گردید.

محل امضاء نماینده و مهر حوزه بنگاه اداره ثبت احوال شهرستان ع

ن ۸۲ـ ۹۰۰۰ و ۱۰۰ ب

Allameh's official document of death